

Volume 38

FEBRUARY 1947

Number 2

# MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



The Rangoon Waterfront after British Bombing and Japanese Evacuation

*British Air Ministry Photo*

*In This Issue*

YESTERDAY AND TOMORROW IN WAR SHATTERED BURMA

By Randolph L. Howard

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## THE QUESTION BOX FEBRUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who prostrated and prayed before going to bed?
2. What people have not seen cream for six years?
3. What will meet in Oslo, Norway, July 22-August 1?
4. Who never has to sing to an unoccupied seat?
5. What was unveiled on Sunday of Sacrifice?
6. Who has fought a losing battle with leprosy?
7. How many Christian Centers do Baptists now support?
8. By what is the unity of the church created?
9. Who is Eiving Berggrav?
10. Who is Curtis R. Nims?

Note that the current contest began with September and runs through June, 1947, and is open only to subscribers.

11. Who came down with a severe malarial fever?
12. What have church bodies too often done?
13. What will be held in Europe in August, 1948?
14. What is the Indian word for potato?
15. Who is pastor of Bunker Memorial Baptist Church?
16. Who had just returned from Manila?
17. Who was pastor of the American Church in Berlin?
18. What will meet in Atlantic City May 19-23, 1947?

### Rules for 1946-1947

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

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Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 15, 1947 to receive credit.

## WHO'S WHO

### In This Issue

- **MARGARET T. APPLGARTH** is Chairman of the World Council of Churches Joint Committee on Ecumenical Education. For nine consecutive years she has served as Chairman of the International Committee on the World Day of Prayer.
- **KENNETH G. HOBART** is Professor of Missions at Berkeley Baptist Theo-

# MISSIONS

An International Baptist Magazine

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logical Seminary, Berkeley, Cal. He was for more than 20 years a missionary in South China.

► **EDWIN T. DAHLBERG** is pastor of the First Baptist Church, Syracuse, (Continued on opposite page)



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N. Y., and President for 1946-1947 of the Northern Baptist Convention.

► ADA D. HARRISON is a member of the Home Mission Board and wife of Joseph Harrison, a New York insurance appraiser.

► RANDOLPH L. HOWARD is the Foreign Mission Board's Foreign Secretary with administrative responsibility for fields in India which he is now visiting.

► WILBUR LARSON is Associate Secretary in the Home Mission Board's Department of Latin America.

► RICHARD I. MCKINNEY is President of Storer College for Negroes, at Harpers Ferry, West Va.

## All Records Broken in December!

It was a grand and glorious month produced 6,644 subscriptions which compares with 6,240 in Christmas for MISSIONS. December broke all subscription records in the history of the magazine. The month produced 6,644 subscriptions which compares with 6,240 in December, 1945, and with the previous high record of 6,518 in De-



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## Conversation Across the Centuries

CARTOON NUMBER 138 BY CHARLES A. WELLS



IT HAS been said so often that it has become a truism that the only hope of our world is in a spiritual revival that will restore the world's sense of moral justice and righteousness. So far that resurgence has not come. And yet there are more than 600,000,000 Christians in the world. Certainly that should be enough to bring on such a revival.

At the Federal Council meeting in Seattle (*See MISSIONS, January, 1947, pages 40-42*), in a survey of church statistics since 1940 Dr. F. Ernest Johnson reported 47 denominations showing an aggregate increase of 36% in membership. "The serious fact," said he, "is that so large a number should have changed the world so little."

Something more than numbers is needed!

In the early centuries after Christ there were not many Christians on earth, but they turned the world upside down. How did they do it? Why cannot we do it? The answer is that their Christian faith was a personal experience of power and redemption. To the generations around them they were able to bring a transforming message because they had experienced its transformation themselves.

Religion never means much in a general way until it has meant much in a personal and individual way.—CHARLES A. WELLS.

cember, 1944. Compared with last year, December registered a net gain of 404 for the month and surpassed the 1944 record by 126.

Moreover December brought the highest single day's subscription arrivals ever recorded. Mail deliveries on December 16, 1946 produced 1,052 subscriptions. Previous high record for a single day was 850 on December 26, 1945.

December thus maintained the long, upward subscription trend that began in the spring of 1933 and lifted the score to 152 months recording gains and kept at 12 the months recording losses.

To all Club Managers, pastors, and the thousands of friends of MISSIONS throughout the territory of the Northern Baptist Convention and all over the world, hearty, sincere thanks for this evidence of reader interest and support.

Such continued support is urgently needed. MISSIONS has not increased its subscription price, as have so many other magazines, secular and religious. Caught in the tide of inflation and with the tremendous rising cost of production, the magazine must this year operate on an exceedingly high deficit. Hence increased circulation by reducing the unit cost per copy will help somewhat in this crisis.

## LETTERS

### From the Editor's Mail Bag

From time to time I have read MISSIONS' editorials relative to California churches affiliating with the Southern Baptist Convention. In my judgement you are trying to put out a fire by fanning it and are stirring up sectional animosity. By what right have you or any Baptist group or organization to sit in judgement on churches which elect to fellowship with the Convention of their choice? Who allotted California or any other state exclusively to the Northern Baptist Convention? What authority has the

Northern Convention to condemn the Southern Convention if it officially encourages churches in certain areas to affiliate with it? No Baptist body has "squatters rights" in any territory on earth. No "comity agreement" by outside organizations can bind a Baptist church. Even where ecclesiastical powers are conferred by legal statute, Baptists protest the right of the state to dictate to the church. If Northern Baptists adhered to the faith and principles of our fathers in the same degrees as do our southern brethren, migrating Southern Baptists would gladly fellowship with Northern Baptist churches. Their unwillingness to do so is a protest against the liberal element that so largely controls our Northern Baptist Convention and many State Conventions. I am not a Southern Baptist. I was born in Nebraska and my ministry of 52 years has been mostly in the central west. I love my denomination and am very loath to withdraw from its state and national conventions. But unless there is a change in policies and attitudes, it is going to be increasingly difficult to continue in their fellowship. Your editorial policy relating to the issues that are disrupting our fellowship is decidedly irksome to me. MISSIONS is a denominational organ but you are using it as a means to promote your personal opinions and you do not recognize that those who think differently should have a hearing in its columns. That is unjust.—*Rev. Cromwell P. Kirby, Terryville, Conn.*

NOTE—The publication of Reader Kirby's letter would seem to refute the charge in his last two sentences.—Ed.

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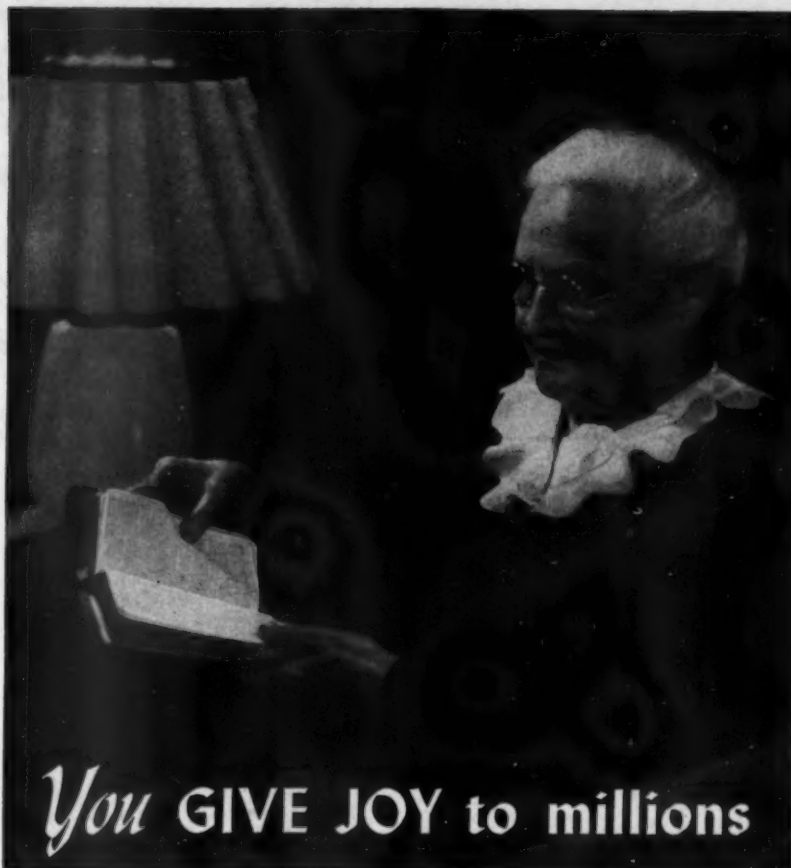
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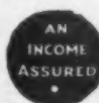
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Your Christmas editorial calls for criticism. (1) Are you blind to the great peace possibilities in 2,000,000

Baptists in Russia? To my thinking it is the greatest sign of the times. The Prince of Peace is at work with 2,000,-

000 Baptists in Russia laying the fresh foundations of historic Baptist principles—separation of church and state, religious freedom, democracy, free speech. (2) On Nuremburg, you are absolutely wrong. That trial is and will be considered 50 years from now one of the fundamental procedures of international law. (3) You quote *Baron's Weekly* on justice! What a joke! Rather quote Judge Leonard Hand, "there may be a Kingdom where the least shall be heard and considered side by side with the greatest." Were not some of "the least of these" heard at Nuremburg? (4) In "the honorable profession of arms," your Navy officer spoke the truth, but he missed the point. When spoken, these words helped to drive the guilt home on the guilty. By their own standards they were made ashamed (I hope) for they had dishonored their own standards.—*Warren P. Grant, West Hartford, Conn.*

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OUT OF THE 606 NORTHERN BAPTIST MINISTERS WHO WERE CHAPLAINS IN WORLD WAR II, TWELVE GAVE THEIR LIVES. 278 WERE RELOCATED IN PASTORATES, OTHER CHRISTIAN WORK OR IN SCHOOL. MANY ARE YET TO BE RELOCATED. HELPING BAPTIST CHAPLAINS IS AN IMPORTANT PROJECT OF THE WORLD MISSION CRUSADE.



Ordinarily I agree with MISSIONS' editorials 100% for I think they are timely, virile, and full of significance. But I could not quite agree with your appraisal of the Nuremberg trials. Was it really a court of vengeance? If so, why the long proceedings? The court was trying the accused not for hideous war crimes as for conspiracy to make war against the entire world. It was an effort to establish a precedent that deliberate planning to plunge nations into war is a justiciable crime against civilization for which the guilty must answer. As such I believe the Nuremberg trial was an act of right and justice and not of vengeance. Nevertheless, more power to your righteous, outspoken pen.—*Prof. Kenneth G. Hobart, Berkeley, Cal.*

NOTE.—History will record that the famous Stalin-Hitler Pact of 1939 was one of the immediate causes of the war and doubtless within the category of "deliberate planning." One man who signed that pact was hanged in Nuremberg and the other is today an honored top member of the United Nations. If this was a "justiciable crime against civilization," why was one man punished and the other not even indicted?—Ed.

While I appreciate that your recent articles on Germany have been reporting the desperate needs there, may I be pardoned for reminding you that our so-called modernism began in Germany. The leaders of the German universities lured our young ministers and every one of them returned with disbelief in parts of the Bible. These disbeliefs grew until the entire Bible was rejected by the nazi leaders of Germany and they were ready to accept Hitler's *Mein Kampf* as their Bible.—Mrs. M. E. Howard, Pittsburg, Kans.

MISSIONS has been in our home for years and I have come to rely on it for truth and loyalty to the great commission. However your editorial, "The

## A World-Wide Ministry



Professor  
John Skoglund



In January, Dr. John E. Skoglund, Vice President and Professor of Christian Theology, sailed for the Orient as a special educational representative of the Foreign Boards of the Northern Baptist Convention.

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Unabating Expansion of Southern Baptists in California," sounded narrow and unlovely. It seems to me the problem should not be with what Convention these Baptists are affiliated, but whether they teach the Gospel. Apparently you overlook what is written in *Mark 9:38-41*. Missionaries who have spent years on foreign fields report that the people can not understand our sectarianism and that it is a stumbling block. We should remove the block with Christian love.—*Flossie Ackenhusen*, Benton Harbor, Mich.

NOTE.—If all Baptists in California could be affiliated with one Baptist Convention instead of two Conventions (Southern Baptists in the state really compete with two Northern State Conventions which are divided geographically and not ecclesiastically), it would help remove the stumbling block of sectarianism which Miss Ackenhusen rightly deplores.—Ed.

What sobering impressions and challenging lifts in your wonderfully informing article on "Unsolved Problems in Postwar Germany." We continue to be enthusiastic and grateful readers of *MISSIONS*. May your mind keep open and keen and your spirit unflagging until you are 95 and perhaps then you will feel moved to retire.—*Rev. Gale Seaman*, Monrovia, Cal.

NOTE—The first 100 years are always the hardest.—Ed.

# WHITE TRIBUTE TO BLACK EQUALITY AND ACHIEVEMENT

(See editorial on opposite page)



**RIGHT:** Mrs. Harper Sibley, "The American Mother for 1945," welcomes with a floral tribute on her arrival in New York, Mrs. Emma Clarissa Clement of Louisville, Kentucky, "The American Mother for 1946." She is the first Negro to be thus honored in American life



**ABOVE:** The combined choirs of the Fountain Baptist (Negro) Church of Summit, N. J., and the First Baptist Church, on Race Relations Sunday. Rev. David K. Barnwell, pastor of the First Baptist Church and at the right, Rev. Merrel D. Booker, pastor of the Fountain Church



# MISSIONS

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FEBRUARY 1947

## White Tribute to Black Achievement

**I**MPRESSIVE is last year's record of white race tribute to black race achievement.

In the Hall of Fame 1,100 people witnessed the unveiling of a bronze bust to Booker T. Washington, the first Negro to enter this American shrine. The U. S. Government honored him by minting a memorial half dollar. The R. H. Macy Department Store appointed a Negro, Lemuel L. Foster, as a Personnel Executive. One of New York's largest hospitals appointed a Negro, Dr. Clarence J. Chambers, as medical superintendent. The Phelps-Stokes Foundation elected a Negro, Dr. Channing H. Tobias, as Educational Director. A Negro conductor, Rudolph Dunbar, conducted the Symphony Orchestra in Hollywood's famous Bowl. The ovation was like that in Berlin where he had interpreted the music of Brahms and Wagner. The Government of British Guiana, where he was born as the grandson of a slave, voted him a prize of \$20,000. A New York Negro policeman, holder of several citations, killed by a thug, was honored by the Police Commissioner with a police inspector's funeral attended by more than 8,000 people. In Rome in special audience the Pope received three American Negro newspaper editors. In Jackson, Miss., numerous Negroes with incredible courage testified in the U. S. Senate investigation of Senator Theodore Bilbo. "At the risk of their lives they testified against white race supremacy politicians," reported J. D. Weitzman in *The New York Times*. "They are real heroes of our time." A Negro was appointed Governor of the Virgin Islands, the first Negro to be appointed to so high an administrative post. More than 400 prominent New Yorkers honored him with a luncheon at which Secretary of

War Robert P. Paterson lauded American Negro service in the war. In 1940 there were only five Negro officers and 5,000 Negro soldiers. In 1945 there were 8,000 Negro officers and 900,000 soldiers serving in every branch of the armed forces. In the appointment of Prof. Ira DeA. Reid the first Negro joined the faculty of New York University. Because of her global fame as a singer, Marian Anderson never has to sing to an unoccupied seat. Recently America has hailed another Negro singer, Carol Brice, with a phenomenal voice. "It is like a cello," says Boston's Symphony Orchestra Conductor Serge Koussevitzky. "Never have I heard anything like it." Topping the list of white tributes was the election of Mrs. Emma Clarissa Clement as "The American Mother of 1946," only two generations removed from Negro slavery. Her four sons include a college president, two college professors, and an Army chaplain. "This success story," said *The New York Times*, "has few parallels." New York's Governor Thomas E. Dewey proclaimed January 5th as George Washington Carver Day in honor and in memory of the great Negro scientist who died on January 5, 1943. (See editorial, "He was a Benefactor to the Entire Human Race," *MISSIONS*, February, 1943, page 98.)

Given half a chance the Negro demonstrates his capacity and his equality. All he asks is justice, decency, the removal of color discrimination, and a simple recognition of his personality as sacred as any other in the sight of God. Race Relations Sunday, February 9, 1947, again gives the Christian church an opportunity to emphasize that and to lead the American people another milestone on the long and hard road to race equality. Without it there can be no enduring world order of justice and peace.



# The World Today



Current Events of Missionary Interest



Map of the islands of Indonesia, with Holland drawn to the same scale, reproduced by courtesy of The New York Times, showing the proposed reorganization of this immense political area as the Netherlands Indonesia Union

## The End of Dutch Imperialism in the Far East

HAVING finished, with the aid of American lend-lease, the bloody task of restoring Dutch imperial rule over that vast territory known as Indonesia which early in the war had been conquered by the Japanese, and in fulfillment of Britain's pledge to the Dutch Government, the last British soldier was evacuated from Indonesia by the end of the year. At one time the British Army there had totalled nearly 100,000 men. Without this British help the Dutch could not have reestablished sovereignty. The enormous size of this area is intimated in the accompanying map. Holland in the upper corner is drawn to the same scale. For this effort to restore Dutch imperial domain the British paid a heavy price, with 600 British soldiers killed, 1,320 wounded, 320 missing, and 600 deserted. The last mentioned, by desertion, may have registered their protest against a campaign to transfer 70,000,000 native Indonesians from their new Japanese imperial master back to the old Dutch master.

In spite of this British aid the Dutch were quick to realize that old-fashioned prewar imperialism is at an end. The capture of vast quantities of Japanese arms by the Indonesians, the dynamic effects of Japan's war slogan, ASIA FOR THE ASIATICS, the granting on July 4, 1946, of full independence to the Philippine Islands, and the powerful ferment throughout Asia of democratic ideas and ideals for which the

war was alleged to have been fought while it was being fought, compelled the Dutch to negotiate a compromise between Indonesian nationalism and Dutch imperialism, which for centuries has brought wealth to the people of Holland. The compromise dissolves Dutch colonialism but retains Dutch nominal sovereignty. Having seized the Japanese weapons before the British could land and restore Dutch rule, the Indonesians were able to force the Dutch to come to terms. Three major political units are to be organized. The Republic of Indonesia will comprise the islands of Java, Sumatra, and Madura. A second unit will consist of Borneo, Celebes, New Guinea, and lesser islands. These two units combine into a third unit to be known as The United States of Indonesia which will then be joined with Holland in The Netherlands Indonesia Union with Queen Wilhelmina as nominal sovereign.

This new development will have large significance for foreign missions. Throughout this area the Christians of Holland had established some of the most fruitful mission fields on earth. Scattered among hundreds of large and small islands were 65 mission stations with a total prewar mission personnel of about 500 missionaries. When the Germans occupied Holland all these stations were cut off from Dutch support. Thus they came to be known as "The Orphaned Missions." Toward their support American Baptists contributed through the World Relief Committee. Whether or not the new Indonesian government, with only nominal ties of allegiance to



Holland, will grant the same full freedom in mission effort which missionaries had enjoyed under Dutch rule, will likely depend on whether or not the foreign missionary from Holland cooperates with the new order and is recognized and accepted by the people as an apostle of Christ and no longer representative of Dutch imperialism.

### ***A Grim and Hideous Record in American Lynching***

**T**HE calendar year 1946 recorded a shameful increase in lynchings in the United States. What thoughts members of the United Nations may have had during the long sojourn in New York, concerning this foul mass murder custom can be left to the imagination. Six persons, all Negroes, four in Georgia, one in Louisiana, and one in Mississippi were lynched last year. There were also four "borderline cases" where available evidence is not complete. The record compares with one lynching in 1945, two in 1944, three in 1943, and five in 1942. American lynchings are now publicized throughout the world. (See editorial on page 95.) In 17 other instances last year mob violence might have lynched 22 persons had not prompt and vigorous action by officers of the law intervened. In one case a young Methodist minister in Alabama took his stand beside a Negro and for 45 minutes succeeded in dissuading a mob of would-be lynchers until the sheriff arrived. The young preacher then accompanied the sheriff's car to the jail 30 miles away and returned to his own town only when satisfied that the Negro was in safe custody. Continued Christian teaching, education, law

enforcement, and especially a federal anti-lynching law which southern senatorial filibustering has thus far prevented from being enacted, are still necessary to bring about the complete eradication of this hideous crime from American life.

### **The Ku Klux Klan**

*A poem that was prompted by reading in the newspapers of India accounts of the Ku Klux Klan and the lynching of Negroes in the United States*

The air is heavy, stagnant silence  
Fills the darkness with a shuddering fear;  
An unknown dread spreads like a pall.  
Has earth itself become a bier?

On yonder hill the hooded Klan  
Rise up to march in brave array  
A march of death; a preview this  
Of souls come forth for Judgment Day?

No tramp of feet or beat of human heart  
Breaks through the silence of the glade.  
They march with muted tread, and pass  
Like sheeted corpses on parade.

In sudden flame a silhouetted cross I see;  
Have dead men come to stage another Calvary?  
Has Christ again been put upon the rack?  
His blood flows red—like yours and mine,  
But when I look again  
Behold, his skin is black!

—PEARL D. LONGLEY

## **Remarkable Remarks**

HEARD OR REPORTED HERE AND THERE

(In this issue with special reference to Race Relations Sunday, February 9, 1947)

WHEN A FEW MINORITIES GET THE SAME IDEA AT THE SAME TIME they suddenly discover that they are a majority.—*The Chicago Tribune*, quoted in *Negro Digest*. (NOTE.—There are ominous implications for the white race in that remark.—Ed.)



WE ARE THE ONLY NATION ON EARTH that has the unmitigated gall to tell a man that he is not fit to become a citizen merely because of the color of his skin or the slant of his eyes.—*Harold L. Ickes*.



YOU CAN CALL A NEGRO BY A DIRTY NAME or you can use polished phraseology in alleging his inferiority to the white man. Regardless of the noticeable con-

trast in expression, the low quality of white thinking is the same.—*Mark Neville*.



IN RACE RELATIONS we are now part of a wider and very critical world and we no longer live unto ourselves alone.—*Jan H. Hofmeyr*, South Africa.



YOU CALL US COLORED PEOPLE. Did you ever realize that we could just as easily refer to you as colorless people?—*Rev. James Robinson*.



THE SOUTH IN ITS GREAT FIGHT for white race purity and supremacy forgets that it gave the United States millions of mulattoes.—*Wendell P. Dabney*.



# Island of Democracy and Oasis of Plenty

By WILLIAM B. LIPPARD



*Picturesque Geneva, Switzerland, with a glimpse of Lake Geneva and Majestic Mount Blanc. The World Council of Churches has its headquarters in this city*

NOTE.—This is the fifth article in a series based on the Editor's tour of Europe. The sixth and final article will be published in next month's issue.—ED.

**M**EMORIES of wartime crowded American train travel were vividly recalled when Dr. Edwin A. Bell, the Foreign Mission Board's Special Representative in Europe, and I reached the Gare de Lyon railroad station in Paris for the trip to Geneva, Switzerland. Sweltering in Paris summer heat wave were swarms of people waiting to board the same train. All berths in the one sleeping car at the end of the long train were sold. So we shared seats in an ordinary coach compartment with three French-Canadian Army Wacs, a surly Frenchman, and his equally surly wife whose numerous bags and parcels, to her utmost unconcern, preempted far more than her share of the overhead baggage rack. The train was crowded to its utmost capacity. All night long scores of people stood in the narrow side corridors or sat on their baggage. In a temperature of 95 degrees and on a 14-hour journey, the scarcity of drinking water, which is not provided on European trains, can become very

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*A visit to Switzerland, island of democracy surrounded by a sea of political confusion and an oasis of plenty in a desert of misery, where the World Council of Churches has its headquarters and directs its vast ministry of relief and reconstruction in a shattered continent*

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serious. Luckily we were able to buy two bottles of mineral water at the station buffet. Along toward 10 o'clock a visit to the sleeping car and a generous tip to its attendant produced one unoccupied lower berth in a two berth compartment. Promptly Dr. Bell and I purchased that berth and we arranged to divide the night between us. I occupied the berth from 10:30 P.M. to 2:30 A.M. and Dr. Bell from 2:30 to 6:30 A.M. when the train reached Bellegarde where all passengers had to get out for customs and passport inspection. In the upper berth slept a Frenchman. At 11:30 P.M. he climbed down from his berth and shut the window. At 12:30 A.M. he climbed down again and opened the window, complaining that the compartment was unsufferably hot. There was 100% agreement be-

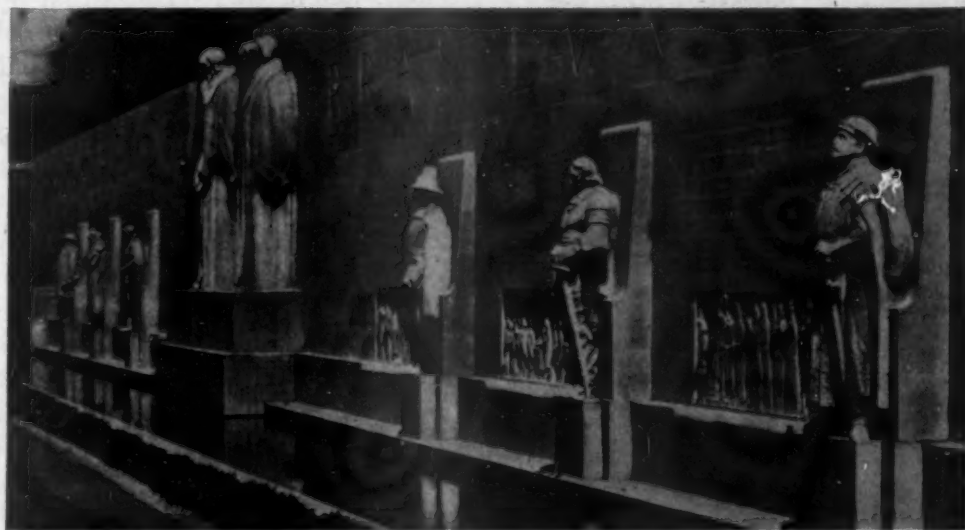
tween us! At 1:30 A.M. he climbed down again to look out the window and see where we were. Finally at 2:15 A.M. he climbed down from his upper berth once again to close the window. It was now time for Dr. Bell to occupy the lower berth. So I dressed, went back to the coach, and awakened him from his peaceful, sitting-up slumber. He and the upper-berth Frenchman then enjoyed four hours of uninterrupted sleep while I awaited the arrival of dawn.

The train carried no diner for breakfast and the Bellegarde station had no restaurant. Fortunately, Mrs. Bell had filled a thermos bottle with hot coffee, and had placed some sandwiches and apples in Dr. Bell's bag. These constituted our breakfast. Returning to the train after our passport inspection, Dr. Bell discovered that a thief had stolen his raincoat.

To arrive in Switzerland after a sojourn in England, with its grim ruins, its proud shabbiness, and its monotonous diet, was like arriving in a fairyland of indescribable beauty, serenity, security, cleanliness, and wonderful food. After a hot bath and a change of clothes we had a second breakfast of gigantic strawberries, heavy cream (*the people of England have not seen cream for six years*) chunks of butter, white bread, crisp bacon and eggs, and delicious coffee, served on an hotel balcony overlooking Lake Geneva and the distant Alps. Along the balcony rail were window boxes filled with flowers. It was a breakfast in paradise.

It was wonderful once again to be in Switzerland. During the war this little country had been a tiny island of democracy almost overwhelmed by the surrounding raging sea of dictatorship. Now in the postwar era it is an oasis of food and comfort in a desert of unimaginable hunger and misery. It was glorious to walk again the clean streets of Geneva, to see again its imposing monuments of the Protestant Reformation with its statue of Roger Williams, and to visit spots associated with the life of John Calvin; but it was saddening to see the spacious but discarded \$20,000,000 marble palace of the dead League of Nations. It is a colossal pity that the new United Nations must now spend fabulous sums to establish new headquarters in our extravagantly expensive New York City when this superbly equipped headquarters is available. Ten years ago I wrote an article, "Is the League of Nations the White Elephant of Internationalism?" (*See MISSIONS, November, 1936, pages 520-526.*) Never did I then dream that 10 years later in the summer of 1946 this question would have been answered in the affirmative.

In Geneva, Dr. Bell and I made a brief visit to St. Peter's Cathedral of the Reformed Church, within a stone's throw of the house where John Calvin had lived. Climbing the steps to its lofty pulpit I gazed upon a vast empty expanse of seats. For a moment I shut my eyes to visualize the impressive scene that Dr. Theodore Adams described in his address at the



*Geneva's stately and impressive Monument to the Reformation. The statue with the tall hat is that of Roger Williams. John Calvin occupies the place of honor*



Northern Baptist Convention in Grand Rapids. (See *MISSIONS*, June, 1946, page 355.) In this historic edifice last February the World Council of Churches in connection with its first postwar Provisional Committee meeting had held its unforgettable ecumenical service of worship. In my imagination I saw the crowd in the cathedral and the stately procession of delegates in their multicolored ecclesiastical regalia who represented a score of nations and a score of denominations. Featured in the order of service were internationalism and ecumenicalism as well as Christian brotherhood that transcends all boundary lines. The hymns were sung in French. The Scriptures were read in Greek by Archbishop Germanos of the Greek Orthodox Church. There were three sermons. Dr. C. S. Miao (Baptist) of China preached in English. Bishop Eivind Berggrav of Norway, whose country for five years was occupied by Germany, preached in



*The Cathedral of St. Peter where the ecumenical service of worship was held last February. From this same pulpit Dr. Harry Emerson Fosdick preached to the League of Nations in September, 1923*

German. Pastor Martin Niemöller of Germany, whose nation three times in 70 years had invaded France, preached in French. The Lord's Prayer was voiced in as many languages as were represented in the immense congregation. The Archbishop of Canterbury closed the service with the benediction. There could have been no finer evidence of the basic unity of Christendom than that memorable service.

Having thus tried to feel the ecumenical spirit of that historic occasion I was prepared for an exceedingly informing visit to the modest Geneva headquarters of the World Council of Churches, a charming villa in a lovely garden setting. On the day of my visit a conference with U. S. Army Chaplains was in session. About 50 American chaplains from Germany were conferring on the spiritual needs of hundreds of thousands of displaced persons interned in refugee camps in the American occupation zone. Many of these people were Poles and a great problem without immediate solution was the lack of modern Polish translations of the Bible. *The only Bible translation, and available only in minute quantities, dated back to the year 1633.* Severely criticized were U. S. Army censors for their alleged lack of sympathy with Europe's religious problems and needs, and with the commendable purposes of the Army's Religious Affairs Division. As an example of somebody's inexcusable oversight or incredible stupidity, it was reported in that conference that U. S. Army censors had listed 100 books that would be permitted to come into Germany, but *that list failed to include the Bible!* The conference also discussed the Army Chaplain's extraordinary opportunity to establish fraternal relations with the German churches and with civilian religious leaders.

My chief purpose in visiting Geneva was to learn more of the World Council's immense relief and reconstruction ministry to the shattered continent of Europe. At Los Angeles in 1939 the Northern Baptist Convention had voted unanimously (*with a thoroughly satisfactory and safeguarding reservation*), to join this world fellowship of churches. Today 94 denominations representing 83 different countries are members. Latest addition was the Evangelical Church of Slovakia, with 400,000 members, which suffered



greatly during the war. Many of its pastors were in nazi concentration camps. All member churches have agreed to the constitutional basis of membership that, "*The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour.*" They have likewise approved its limitation of authority that, "*The World Council shall not legislate for the churches: nor shall it act for them in any manner except in such matters as one or more of them may commit to it or as may hereafter be specified by the constituent churches.*" These specifications are in accord with the historic position of Baptists. They safeguard both Baptist local church independence and Convention freedom of action. Moreover the Los Angeles reservation permits participation without surrender of any Baptist principle. Lest readers of *MISSIONS* may have forgotten that reservation it is reprinted herewith from page 151 of *The Convention Annual* for 1939.

*The Northern Baptist Convention cannot be bound by any legislation or action of the World Council of Churches to which it does not give its approval. The Convention will, however, be glad to consider such actions as the World Council may wish to submit to it, but it does not bind itself to give such approval except by its own independent Convention action.*

With this safeguard nothing that the World Council of Churches may do can commit Northern Baptist churches or Convention to anything to which they do not wish to be committed. Their independence is neither impaired nor restricted.

The first full meeting of the World Council is to be held in Europe in August, 1948, at which the constitution will be adopted. The World Council will then be legally competent to do what it is now doing on a provisional basis. Theme of that meeting will be *THE ORDER OF GOD AND THE PRESENT DISORDER OF MAN*, a theme supremely relevant to the present world situation whose gigantic efforts to rebuild out of chaos must be directed to something more than the restoration of any pre-war condition of life. In its announcement of this meeting the Council declared, "The aspiration and the insistent claim of multitudes of men and women, who are suffering today, and who endured untold sacrifice during the war in order to pave the way for a

better world, is for *regeneration and not restoration.*" The over-all theme will be considered under four headings, (1) the Church Universal and the Order of God, (2) The Proclamation of the Order of God, (3) The Disorder of Society, and (4) The World Church and World Order. The primary concern of this first historic assembly will thus be with the religious and moral prerequisites of world order.

While this looks toward the future, I was more concerned during my Geneva visit with what the World Council is doing now in its gigantic relief program. Dr. H. Cockburn, Director of the Reconstruction and Inter-Church Aid has set forth the principle of ecumenical giving for relief work as against exclusively denominational giving in the following statement:

The fundamental truth of the universality of the Church of Christ compels us to recognize that denominational giving, however natural, is not the highest, and that ecumenical giving is a real work of the Grace of God.

The majority of Baptists recognize the validity of this principle. They will accept it in applying their own gifts for relief purposes. But they will likewise recognize the need of proceeding



*A Swiss Customs Guard seals a freight car loaded with relief supplies from the World Council of Churches*

along parallel lines of cooperation with the World Council, and of designating a portion of Baptist relief to supplement the Council's program in areas where European Baptists because of minority status or as small isolated groups are unintentionally overlooked in the distribution of relief. Wherever Baptist fail to receive their share of relief, the fault usually lies not with the World Council itself but with local distribution committees. To safeguard European Baptists against oversight or neglect the World Council agrees to adhere strictly to designations for Baptists.

Of fascinating interest was the ambitious program to supply temporary wooden churches to communities whose church edifices had been bombed. In the office of Dr. Stewart W. Herman, pastor of the American Church in Berlin before the war, now Associate Director of the Department of Reconstruction, I saw a model of a temporary church. Most of these simple church



*One of the barrack Swiss churches with its modest tower as identification standing beside the ruined Lutheran church in the air raid shattered city of Stuttgart which it will temporarily replace*

buildings were made in Switzerland out of Swiss Army barracks. Already nearly 200 have been shipped to France, Belgium, Holland, and Germany. All have been greatly welcomed and admired. These temporary edifices are equipped with benches, platform, pulpit and altar. A small tower is added to identify the building to the community as its church. *No single denomination could render such a practical service even to its own churches in Europe.* What Northern Baptist agency could today build, transport, and erect temporary church buildings to replace bombed Baptist churches in Europe? In this practical fashion the World Council in this first year after the war has met the spiritual needs of communities so that church life might be resumed.



*Interior of one of the temporary barrack churches*

Baptists ought to support far more adequately the World Council's relief program. I felt considerable chagrin when shown the figures in a relief appropriation of \$500,000 cabled from the New York office of Church World Service last spring for the purchase of surplus U. S. Army blankets and shoes to be distributed in Holland, France, Poland, Czechoslovakia, Hungary and Germany. American denominations had contributed as follows:

|                       |                 |
|-----------------------|-----------------|
| LUTHERAN.....         | \$250,000       |
| METHODIST.....        | 50,000          |
| PRESBYTERIAN.....     | 50,000          |
| EPISCOPAL.....        | 50,000          |
| CONGREGATIONAL.....   | 35,000          |
| INDIVIDUAL GIFTS..... | 35,000          |
| REFORMED CHURCH.....  | 25,000          |
| NORTHERN BAPTIST..... | 5,000           |
|                       | <hr/> \$500,000 |



# GRATITUDE!

LEFT: A Polish farmer, ABOVE: An aged German and his wife, RIGHT: A Polish mother, all of whom register expressions of thankfulness as they leave World Council of Churches Relief Distribution Centers with bundles of clothing

Of course there was an adequate explanation. The \$5,000 Baptist contribution was all that the Baptist World Relief Committee had available for appropriation at that particular time. Although the interest of the Lutheran Church is obvious since Protestant Germany is largely Lutheran, nevertheless the bottom of the list with a gift of only \$5,000 is hardly a worthy Baptist place.

In its relief program the World Council follows a principle of one-third for material aid and two-thirds for spiritual aid, church rebuilding, Bibles, catechisms, grants to pastors, etc., on the theory that governments and numerous secular relief agencies will provide for purely physical relief needs. In Germany the proportion must be reversed. Here two-thirds is used to provide food, clothing, and medicines. Sadly but realistically, a German delegate on the Council's Relief Committee commented, "There is no need to give a new catechism to a child that died last week of malnutrition." During the nine months prior to my Geneva visit, the Council's Material Aid Division had distributed an immense quantity of supplies in Germany, Poland, Czechoslovakia, Holland, Finland, Austria, Hungary, Yugoslavia, France and Italy. Obviously no single denominational relief agency alone could have done this. The supplies included:

|                    |           |                      |
|--------------------|-----------|----------------------|
| Medicines          | Sugar     | Blankets             |
| Surgical dressings | Flour     | Muslin cloth         |
| Dried soup         | Spaghetti | Shoe leather         |
| Disinfectants      | Shoes     | Diapers and layettes |
| Adhesive plaster   | Thread    | Powdered milk        |
| Canned meat        | Shirts    | Towels               |

Some supplies were shipped by thousands of pounds, others in tons, as for example 127 tons of sugar. It requires no vivid imagination to appreciate what this accomplished, and particularly what impression was made on the recipients when they learned that this relief had come in the name of the universal Church of Christ whose supporters all over the world had not forgotten their fellow Christians in their hour of desperate need, as well as people in the communities who are not church members.

Absorbingly interesting was a trip to the new Ecumenical Institute (See MISSIONS, January, 1947, page 11) which was made possible by the generous gift of \$1,000,000 from Mr. John D. Rockefeller, Jr. One half of his gift was especially designated for this new venture in ecumenical education. An hour's automobile ride along Lake Geneva brought us to the picturesque, romantic Chateau de Bossey which houses this non-denominational institute in which young laymen and women of all nations, younger clergymen, teachers, and postgraduate theological students, will be trained to spread in their respective communities Christian ideals and ideas, and ecumenical principles. Director is the renowned Dr. Hendrick Kraemer, long confined in a nazi concentration camp in his native Holland, author of *The Christian Message in a Non-Christian World*. Serving with him will be two permanent staff professors, and a periodically changed faculty of professors from various lands. It is hoped that theological schools throughout the world will offer faculty



members on sabbatical years or as direct contributions to the teaching staff. *Here is an admirable opportunity for Baptist theological seminaries periodically to be represented by faculty members at the Ecumenical Institute.* Students will be limited to 70, the Chateau's present capacity. Courses will run for three months, permitting three sessions each year. The curriculum includes: (1) Bible Study; (2) The Christian Message; (3) Modern evangelism; (4) Christian social ethics; (5) Christian education of postwar youth; (6) Contemporary church history; (7) Modern social and political movements; (8) Sociology and problems of labor; (9) The ecumenical movement. Thus the Ecumenical Institute seeks to place the Christian church once again in the heart of the world community, to present the Christian message to Europe's demoralized young people, and to help them build new forms of moral and social life on Christian foundations." Enrolled in this its first year are 36 students from 14 countries.

NOTE.—*The final article in this series on Europe will feature Denmark and the forthcoming Baptist World Congress and will appear in next month's issue.*—ED.

## It Was Said In Seattle

SIGNIFICANT QUOTATION FROM ADDRESSES, DISCUSSION COMMENTS, AND REPORTS  
AT THE 19TH BIENNIAL MEETING OF THE FEDERAL COUNCIL OF THE CHURCHES  
OF CHRIST IN AMERICA, AT SEATTLE, WASH., DECEMBER 4-6, 1946

● HE WHO HAS NOT HIMSELF LIVED in the midst of Europe's distress cannot imagine what we are going through; and he who has lived in it knows how all Europe today is like the valley that was shown to the prophet in the Old Testament, the valley "which was full of bones."—*Martin Niemöller.*

● SIN AND SALVATION MUST RETURN to the vocabulary of the church which must be more concerned with bringing men to an experience of God's redeeming love than in discussing scholastic explanations about God. Explanation must always be subordinate to experience.—*G. Bromley Oxnam.*

● IN OUR UNITED CHURCH WE HAVE FOUR CHOIRS. When they sing, I cannot tell a Baptist solo from a Presbyterian. It is better music because it is a blend of all the denominations.—*Thomas Acheson.*

In numerous other ways, and through other departments and commissions, the World Council is justifying its existence and is rendering a highly useful and necessary service. Limitations of space prevent more than merely to mention a few other activities such as, The Commission on International Affairs whose meeting in London was reported in *MISSIONS* in November, its Youth Department whose World Conference of Christian Youth will meet next summer, July 22-August 1, 1947 in Oslo, Norway, its Refugee Commission whose ministry both during the war and since constitutes one of the heroic chapters in modern church history, and its Department of Evangelism.

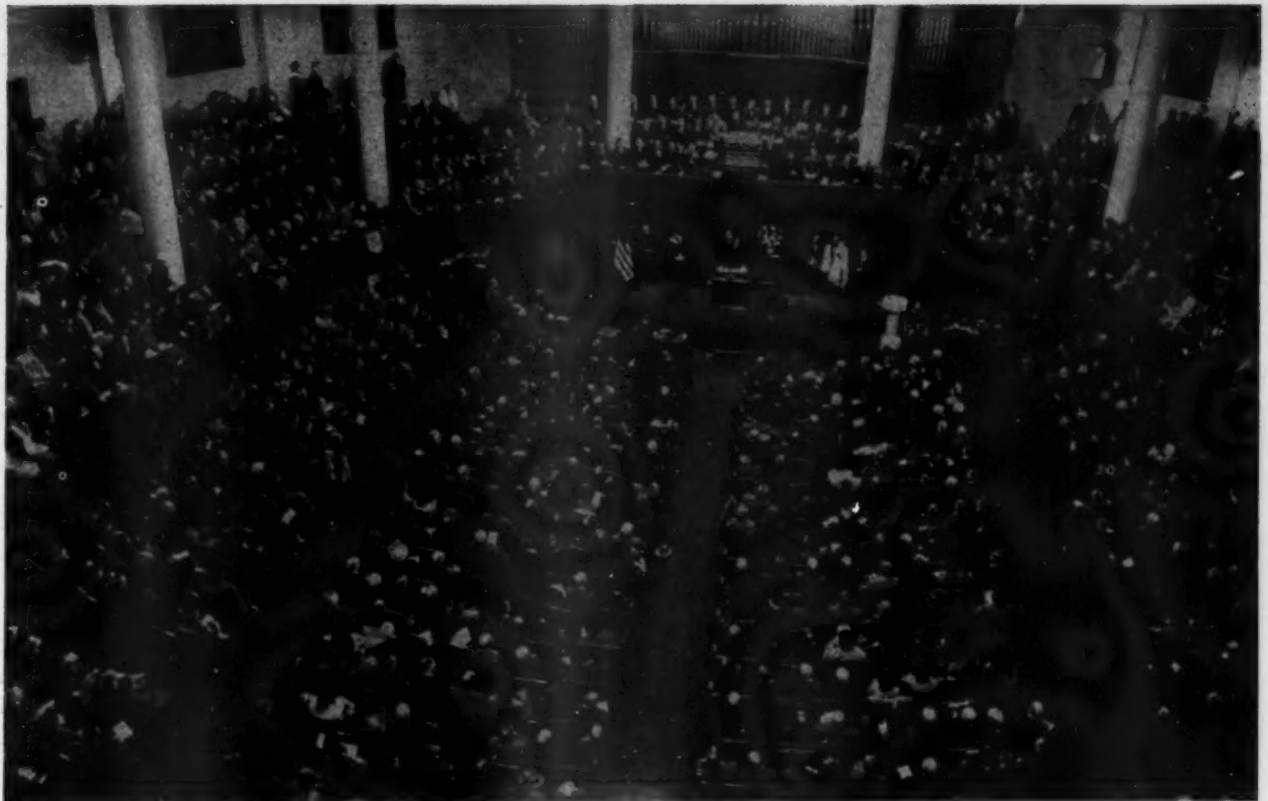
Such an array made me feel once again that American Baptists ought to feel happy and thankful that the Northern Baptist Convention at Los Angeles in 1939 was so farsighted and ecumenically minded as to be among the first of American Protestant denominations to vote membership in the World Council of Churches.

● EVANGELISM MUST MEAN SOMETHING MORE than the aggrandisement of church organizations.—*Eugene C. Blake.*

● ACCORDING TO CHURCH STATISTICS, 47 Protestant bodies each with more than 50,000 members report an increase in membership of 36.5% since 1940. The serious fact is that so large an army should have changed the world so little.—*F. Ernest Johnson.*

● MATERIALISM CANNOT BE DEMOLISHED BY ATOMIC BOMBS. It must be eliminated by a better world view that is found in the dynamic faith of Christ.—*G. Bromley Oxnam.*

● THE CHURCHES SPEAK WITH FINALITY only when they proclaim timeless truths deeply rooted in the gospel.—*O. Frederick Nolde.*



*Pastor Martin Niemoeller addressing more than 3,000 people in Seattle's First Presbyterian Church while hundreds more heard him through the amplifier system in the Sunday school auditorium and parlors of the church. For a report of this memorable occasion see page 40 in last month's issue*

● PEOPLE EVERYWHERE long to enter Christ's kingdom of comfort and peace without passing through the door of repentance. It is a sheer impossibility. *Martin Niemoeller.*

● WE ARE SO MUCH CONFUSED by theological vagueness and so much infiltrated by humanistic liberalism that our churches are more likely to be evangelized by humanistic and secular America than America to be evangelized by the churches.—*Eugene C. Blake.*

● IF WE SPEND BILLIONS OF DOLLARS in an Oak Ridge plant to achieve undreamed of atomic power, we must devote equal energy to developing the kind of men and women in whose hands that power will mean life and not death. No matter what forms of control over atomic energy the world may establish, humanity will always be at the mercy of those who exercise the control.—*Samuel M. Cavert.*

● TOTALITARIANISM IS A THREAT to freedom whether it appears in its fascist expression as in Germany, in its communist expression as in Russia, or in its ecclesiastical expression as in the Roman Catholic Church.—*G. Bromley Oxnam.*

● WE OFTEN LOOK UPON THE MANY DIVERSE Protestant denominations as a problem; we should look

upon them as a rich inheritance, each bearing the promise of a glorious contribution to the church universal.—*Edwin T. Dahlberg.*

● YOU CANNOT GIVE SPIRITUAL HELP to starving people; on the other hand, economic help is of no avail if the human spirit is not served at the same time.—*Martin Niemoeller.*

● WE ARE UNDER NO ILLUSIONS about the problem of realizing One World. The One World will not come until the One God is known as He has been revealed in Jesus Christ and is worshipped in spirit and in truth.—*Hampton Adams.*

● THE WAR HAD TO BE FOUGHT TO THE END until either the state renounced its totalitarian claim on the soul human or the church revoked the binding character of God's will for human life.—*Martin Niemoeller.*

● THE UNITY OF THE CHURCH is not made by human rules and regulations but is created by the sovereignty of its one Lord Jesus Christ.—*Martin Niemoeller.*

● CHRISTIAN UNITY IS NOT SOMETHING THAT WE FABRICATE as we might erect a building by putting

together lifeless pieces of timber and stone. It is something which comes to us from the living Head of the church as a result of our common relation to Him.—  
*Samuel M. Cavert.*

● AN IDEOLOGY CAN NEVER BE DESTROYED BY FORCE. The only way an idea can be conquered is with a better idea whose truth has been revealed in practices which enrich personality.—*G. Bromley Oxnam.*



## For Policy's Sake or for Christ's Sake?

*A Message to Baptists by the President of the Northern Baptist Convention*

By EDWIN T. DAHLBERG



*Edwin T. Dahlberg*

THREE months ago I wrote an article for *MISSIONS* on the need of an evangelical revival. It was entitled "Mummified Christians in a Lost World." (See *MISSIONS*, November, 1946, page 547.) Shortly thereafter a fundamentalist pastor read the article and wrote to me. He asked this question, "Was your article genuine, or was it written

for the sake of policy?"

During the same week a delegation of conservative Baptist laymen traveled 800 miles at their own expense to see me about the possibility of an end to denominational strife and controversy. Then followed letters from some liberal brethren in the denomination who had learned of that delegation of laymen. And the liberal brethren asked the same question, "Is the concern of the delegation genuine, or is it hiding something?"

I hope everybody who reads this page in this issue of *MISSIONS* will believe me when I say that I have never yet ended any of my prayers with the words, "for policy's sake," instead of and rather than, "for Christ's sake."

Let us cease, on every side, the misreading of motives and the impugning of intentions. If we really must debate theology in order to be reconciled, let us debate it. Let us bring out into the open all the deepest convictions of our souls, whether they concern the Virgin Birth, the blood atonement, the inspiration of the Bible, the processes of the Kingdom, the social gospel, the function of the church in the world. Martin Luther nailed to the door of the Castle Church in Wittenberg a statement of 95 propositions that he believed with all his soul, and he offered to debate them with all comers. God never hurt the

church by letting in the light. Whatever we need to do to understand each other, let us do it.

It is our desire as a denomination to come to the Atlantic City Convention in May with a great World Mission Crusade victory, and then to launch forth on a tremendous crusade of evangelism and revival. All this is with a view to a new and powerful commitment to Christ, in every local community and in every mission field on earth.

The First Baptist Church of St. Paul, Minn. has been requested to share its honored pastor, Dr. Sidney W. Powell, for the chairmanship of this evangelistic crusade. This the church has graciously consented to do. It is our hope that throughout the territory of the Northern Baptist Convention there can be organized next year as thorough-going a movement of evangelism as there has been during the last two years in connection with the World Mission Crusade, with city and country pastors, laymen, women, and young people rallied together in every state and association. We shall surely need the help, the prayers, faith, trust, and good will of our entire fellowship.

For many years past the Christian church has been like that playful whale that ventured some months ago too close to the shore of Long Island at Huntington, N. Y. Stranded in the shallows, it floundered all day long until it died. Its ponderous death flappings settled it so deeply in the sand that heavy hawsers tied to its tail snapped instead of dislodging it. That seems to me to be a picture of the Northern Baptist Convention for many years past—a great fellowship of churches floundering in the shallows of controversy, when we ought to be out in the deep tides of Almighty God. It may seem like a whale of a job to dislodge our ponderous organization from the little landlocked pools into which we have strayed. We are certainly not in our native element. Perhaps when the tides of the Spirit begin to rise, in answer to the celestial pull of faith and prayer, we will get back where we belong, in the deep ocean currents of God's eternal love and irresistible power.



# Yesterday and Tomorrow in War Shattered Burma

By RANDOLPH L. HOWARD



*A Buddhist Temple in Burma, shattered in an air raid, with the statue of Buddha himself unharmed and gazing with characteristic stoical imperturbability on the surrounding ruin*

**Y**ESTERDAY, today, and tomorrow in Burma travel were all epitomized in my trip to Moulmein. Yesterday—that is, before the war—the traveler left Rangoon by sleeping car late in the evening and arrived at Martaban, across the river from Moulmein, early the next morning. A preview of tomorrow is the weekly army plane which, monsoon rains permitting, will make the journey in 45 minutes. Today for D. O. Smith and myself the trip required 45 hours. British Army Headquarters had given us a special permit for a plane, but military permits do not govern weather. So I had to travel by truck, ferry, and flat car.

We had waited a week for a Navy launch. When it failed to appear, we decided to try these other means. So at one o'clock we left Rangoon in a  $\frac{3}{4}$ -ton truck. It tossed us about because the road was rough. Later we concluded that that portion of the "Road to Mandalay," which we followed as far as Pegu, was really a-speedway! Because of heavy rains, the road was under water for a mile, but by four o'clock we suc-

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*No country on earth, not even Germany or Japan, has been damaged by the war to the extent and degree experienced by Burma, the first and oldest foreign mission field of American Baptists. On an inspection and survey tour, Foreign Secretary R. L. Howard reports vividly the discouraging conditions and reveals the prodigious task of reconstruction which depends on the completion of the World Mission Crusade.*

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ceeded in reaching Pegu. It was not until seven that we got our truck on a flat car for the 28 mile rail journey to the Sittang Ferry which was our only possible route. Since the train did not leave until the next morning, we had no choice but to spend the night in Pegu.

The very thought of it was depressing. Pegu had been fought over twice—when the Japanese came in and again when they went out. The station was just an iron skeleton with only a tiny mat shack for the station master. As yet

no missionary is stationed in Pegu. Fortunately we had brought our camp equipment and so we resigned ourselves to sitting up all night.

But Maung Hla, a devout Buddhist, and "bench clerk" to Judge Robertson in Rangoon, insisted on our going to his own home. In his household shrine, flanked by candles and vases of marigolds and gladiolas, stood a 30-inch brass Buddha. Maung Hla is fond of children. He has five of his own, and has adopted two more. Our dinner was pork and fish curry, with Chinese-cooked chicken livers. Returning from the combined kitchen-dining room, we found pallets spread on the floor, emaciated mattresses, blankets and little hard Burmese pillows. Our train was to leave at six, and we stretched ourselves out for the short night. My bed was directly below the household shrine, the one spot in the house where religious courtesy required the removal of shoes. Here young Tha Tun, his ten-year-old son, had prostrated himself and prayed before he went to bed. Outside the rain descended in torrents. Within, neither the hardness of the floor nor the insect visitors helped sleep. Although my insect repellent worked fairly successfully, nevertheless Maung Hla brought his own mosquito net to spread over us. I dropped off to sleep with thoughts of this Buddhist hospitality and religious devotion.

Promptly at six our ferry train left Pegu. By nine we were at the Sittang River, where we found ourselves at the scene of one of the war's great disasters. Here an overhasty British army engineer had blown up the bridge, leaving a large contingent of British and Indian troops on the far side at the mercy of much larger Japanese forces. During the 18 months since the recapture of Burma, nothing had been done to rebuild the bridge. This seems typical of Burma rehabilitation. Under present world conditions, it is probably inevitable, but it is an irritant in British-Burmese relationships. We waited six hours before the ferry would take us across. Was it really the fault of the tide or was it the Indian station master's way of showing his indifference to the British Government? Assuredly it helped us appreciate more fully the large sign, PATIENCE, on the Mokpalin Station shed.

The ferry was so late that we missed the four o'clock ferry at Martaban. So our trip became a

race to a half-way point, Thaton, over very rough roads, against darkness and bandits. In that part of Burma, all too many weapons are in unfriendly hands. Dacoit (bandit) bands are quick to rob the lone traveler after dark. We had dinner at a Chinese restaurant. There is nothing resembling it in America. However, the soup was fine, the kaukswe tasty, and the steak and chips almost good. We slept at a travelers' bungalow, where the Government supplies the basic essentials. On the following morning the Martaban ferry—this time two skows fastened together with a platform—brought us to Moulmein.

By 11 o'clock we were at the Ellen Mitchell Memorial Hospital. Dr. Ah Ma greeted us first. Then Miss Selma Maxville called from the veranda. A little later Dr. Martha J. Gifford came in. None of our communications from Rangoon had reached them. It is no wonder that Miss Maxville says: "We are practically on an isolated island without dependable mail, telegraph or telephone."

The visit was abundantly worth while. Considering conditions, we found the mission property in fairly good shape, although both school and hospital are desperately short on equipment. There were good talks with a number of people. Dr. Martha J. Gifford had come over to Burma from Ongole where she had been rushed with urgent medical work at Clough Memorial Hospital. She has spent the six



*The Emanuel Baptist Church in Rangoon so severely damaged that it will need to be demolished*



months since March in trying to get together enough equipment and nurses. There is a good out-patient department; but where the hospital formerly had 125 beds, Dr. Gifford now has but one in-patient. The bulk of her time has gone for tasks other than those for which she was trained—supervision of building and repairs, securing of supplies and equipment, the huge task of cleaning up. Before the war Nurse Selma Maxville had a center some 20 miles from Moulmein at Kamawet, and was helping villagers for many miles. When she returned to Burma after the war she found that her associates had successfully hidden all her possessions. Perhaps the most difficult adjustment for Dr. Gifford and Miss Maxville is the absence of other missionaries. In pre-war days there was always a large and congenial missionary circle. Today there is only a tiny missionary group. Their house is bare. The walls are uncleanable. Furniture is almost nil. Haunted with memories of how things used to be, they need the spirit of the pioneers plus.

A high point of my Moulmein visit was a call on Marjorie Wilkins in the Leper Asylum. A charming, capable, well-trained teacher, for years she has fought a losing battle with this terrible disease. In the early days of the Japanese occupation, the lepers fled Moulmein. Later Marjorie and some others returned to the asylum. The Japanese were afraid to come after them, but they were given no medical care and they had only salt, *ngapi* (fish paste) and rice to eat. Eventually they were reduced to bits of gunny sacking for clothing. As soon as the British returned, Marjorie took steps to secure clothing and food. Today her face is deeply wrinkled. There is a huge ulcer on her left foot. Her twisted hands are of little use. Yet I found her spirit still strong and glorious. On crutches she hobbled across to see me. She smiled as she said, "We felt God was with us and was guiding us. By the blessing of God we have survived."

More than 450 miles of additional driving over Burma roads, with two days each in Pyinmana and Toungoo, made me almost wish I was a Buddhist, with no obligations to others, so that I could say with exquisite fatalism, "*Be ne lot m'le?*" (What can I do?) This philosophy makes one accept rather than rebel against con-



*The ruined Shirk Memorial Rest House in Mamymo Burma. World Mission Crusade funds can repair this*

ditions and leads one to salvage what he can. Such sunny interpretation of fatalism certainly has something to be said for it. But as to the facts! On these longer drives, the roads shake you into an acute awareness that you are in a war shattered country. The few repairs already made are of the most casual type. No real repairs have been made since the military turned the government over to the civil authorities. The military did erect numerous narrow one-track Bailey Bridges. They are a tremendous boon in that they make travel possible. They are also a real menace in that so many have blind approaches. Hundreds of lease-lend trucks are driven at furious rates, considering the condition of the roads. So narrow are these roads that when two vehicles meet, one or the other must get off the surface road and on to a not-too-reliable shoulder. Dr. William Rice and his wife, Betty, took turns driving with a left-hand-drive jeep and left-side roads. It was a hair-raising experience!

On the trip to Pyinmana we left Rangoon early in the morning and hoped to arrive at our destination before dark. But neither Bill nor Betty had driven Burma roads before. Again and again we ran into heavy rain, and this slowed us. At best a jeep is not built for the monsoons, and this jeep was not at its best. The wind-shield wiper would not work. So Betty had to manipulate it while Bill drove. As a result, we did not reach Pyinmana until long after dark. When you add to the above-mentioned roads, with their numerous chuckholes, a section of country notorious for highway robbers, plus a



police strike, you have conditions that made me wish we had stopped somewhere before dark.

On arrival at Pyinmana, we went directly to the Brayton Case house. As readers of *MISSIONS* know, Brayton Case was drowned while helping the people of Upper Burma during the war. His house is now occupied by Mr. Robert Horton. He and Dr. William Rice are two new missionaries for the Pyinmana Agricultural School. The day's heavy rains had literally flooded the place. It seems that when the British Army returned, this house was the headquarters of an Indian colonel, who amused himself at dinner by shooting at the pigeons nesting in the rafters. It was rather hard on the tile roof.

Pyinmana was a scene of widespread desolation. The Baptist Mission High School and the two residences for the evangelistic missionaries in Pyinmana were completely wiped out. School is now being held in a bamboo shed. Although the Agricultural School property is in fair condition, the boys' dormitory and one of the three residences had bomb hits. The cattle sheds were destroyed. Much damage was done by military and civilian use of buildings. Most of the main buildings are still so occupied. We are asking for \$10,000 now, and are likely to need three times that amount before this exceedingly helpful in-

stitution gets going. The Rices, who had just arrived from India, brought with them pedigreed pigs and poultry to restock the school farm. When these were taken to the railway for shipment, the station agent attached a cattle car to the mail train and sent the shipment express at freight rates. "Mr. Case did so much for us," said he, "it's time we did something for him."

However, Toungoo gave the most appalling testimony to the wastage of war. What was once a substantial town is now a village of bamboo huts. Toungoo was a great center for Baptist missions. It is a many-languaged area, and government grants, plus much sacrificial giving on the part of the Christians, had resulted in three schools: "Bixby" for the Burmese, in the heart of town; "Bunker" for the Bwe Karen people, in the center of the best residential area; and a fine group of buildings in the "Karen Quarter" managed by the Paku Karens. Both Karen schools were the focal points for great groups of Karen churches, found far back in the hills. Of this great group of buildings all that remained when the British reoccupied the town were the walls of one brick unit. That now has a thatch roof, bamboo windows and floors, and houses a primary school. The youngsters staged a welcome program.

Unless generous American help is forthcoming, the Karens cannot hope to reestablish their Christian schools. This is a very important matter in a country where Buddhists will dominate the government, and where public schools are likely to be definitely colored by the religion of the dominant group. Self-support has been the Karens' slogan for many years. These people have come to take great pride in the fact that they so largely managed their own affairs. We have felt that they would rally to the need, and they have done so. But today a bamboo shed costs almost as much as a pre-war teak building. The people have raised considerable amounts, but all these and more have gone into the simplest shelters against the weather. They desperately need assistance to build something more permanent.

Conditions in Toungoo made it abundantly plain that Burma is financially prostrate. Rice is Burma's great money-making crop. Formerly



*The late Brayton C. Case, Baptist agricultural missionary, with two of his pedigreed hogs he brought from Rhode Island on his final return to Burma where he died in 1944*

3,500,000 tons were exported each year. For four years there has been no export. Great areas have gone back to jungle. This year there may be half a crop with little left for export sale. As to money, the Japanese forced conversion of all ready cash into Japanese money. On their return the British declared this valueless. Thus all ready cash is gone. Add to that a vast loss of personal property, homes, and their contents. We spent one night with Pastor Thra Moloe of the Bunker Memorial Baptist Church. He had fled for his life, for he might easily have died under Japanese care. One of my former Judson College students, Pu Nyo Gyi, told of his capture and 21 days of torture. Pastor Moloe returned to find just the frame and second floor of his home. His wife is a Morton Lane School graduate. The purchase of a few necessities has taken all their savings of the last year and a half. Yet the Moloes have given generously for the temporary repairs for a school where their children could have the right education.

When the Japanese retreated, they went over the Mawchi Wolfram Mines road through the center of the Karen country. They liked the flowers of the beetle-nut trees. The West Africans who pursued them, liked oranges. Both cut down the trees to get what they wanted. Thus were destroyed two other money-making crops that will need 15 years to replace. Worse yet from the standpoint of Karen Baptists, between the two armies, churches were destroyed. To help these people rebuild their churches, \$36,000 will be needed. They will go into the forests and cut down the needed material, but we must help to give substance and beauty to the structure.

An outstanding example of the type of Christian who keeps one from despair over the conditions in twice fought-over Burma is Rev. Thra Mooler. While many Karens use American names, many others follow Old Testament customs and use names with special meanings. Mooler's parents named him "Whole Life for Christ." Their hopes have been fulfilled. Before the war, Thra Mooler was a well-qualified teacher of the Karen Baptist Theological Seminary at Insein, a suburb of Rangoon. When war came he fled back to a village in the Karen Hills. To this village fled many others. When the

British civil officials returned, they employed Thra Mooler in relief service at \$25 a month. There was almost no cloth, and few medicines available. Miss Marian E. Shivers sent him help from the supplies sent out by Church World Service in New York. Thra Mooler told us how people came in to get the allotment of rice which the Government is making to prevent starvation. Dressed in gunny sacks, all were soaking wet from the rains. Thra Mooler and his helpers built a fire about which they stood and steamed as help was given them. In this devastated area are 70 Baptist churches. Although the Karen Seminary has reopened, Thra Mooler will stand by for some months more to help these village churches back to health and strength.

The Paku Karens gave us a dinner party at the Home of U Sein Kho, a timber trader. These Karens are good at training elephants and they cut and move much timber. Give them time, and they will prosper again. They are generous givers. Thra Mooler is not a handsome man, but he is outstanding and he would be anywhere. His countenance spoke of the devotion of an apostle Paul. As he led the dinner discussion we found a deep reassurance as to the future. And his spirit is sufficiently widespread to give us a fine group of men and women of energy, ideas, and devotion.

One question has constantly echoed in my mind on this visit to Burma. It was first asked at Pyu about 30 miles south of Toungoo. Here George Davis, one of my former Judson College students, is Superintendent of Civil Supplies. The same question had been posed at Pyinmana by U Chit Tun, also a Superintendent of Civil Supplies. George Davis had asked: "What can you expect of a bankrupt country?" On the floor of the Pyinmana Agricultural School auditorium, U Chit Tun showed me shoes, cloth, and many varieties of what we call "consumers' goods," available to the people at prices below actual cost, but beyond their ability to purchase. U Chit Tun had said: "For a long time we could get no goods. Now that we have them the people have no money with which to buy them. We now live in a bankrupt Burma."

The task of leavening Burma anew with the spirit of Christ is enormous; but with such leaders, Burma cannot really be bankrupt.



# Pause and Begin Again

A MEDITATION FOR THE WORLD DAY OF PRAYER, FEBRUARY 14, 1947

**I**F IT could fall to your lot to initiate in your town some one wonderful and reviving experience destined to restore the distracted souls of men and women disappointed by the whirl of life, then consider the astonishing availability wrapped up in the poet's word: *Pause. And begin again.* For Kenneth Patchen has written a poem about "What Is The Beautiful?" After every stanza he has set down his four arresting words, to quicken the imagination—until they become like the returning motif in music, and even dull ears in the joy of discovery, grasp, what the significance of the pause contains.

In the life of Jesus Christ, prayer was always such a prolonged pause. We gather from the record that, with Him, it was a reverent ritual of remembrance of God and man; so that surely we do well to set aside one day as a **WORLD DAY OF PRAYER**, when we too can practice the presence of God and learn on our knees to love our neighbors.

The various phrases of our Daily Prayer for the year 1947 paint for us the pictures of last year's observances around the world, as once more it came true that all flesh shall see it together:

**Eternal God, Who committest to us the swift and solemn trust of life—**

Of all life! Of all life in "Our Town!" Of all life in all towns, to earth's remotest bounds! For such is indeed the swift and solemn trust of life which God committed to each group observing this day last year. Perhaps the keenest consciousness of this trust was felt in Johannesburg where representatives of three Afrikaan churches assembled for silent prayer, terminated by their leader with the challenging word: "And the door being closed, Jesus stood in their midst." The sudden hush testified to the thorough implication of these words, the women lingering all day, the men joining them in the evening for a beautiful session which lasted until early morning.

**PAUSE. AND BEGIN AGAIN!**

Since we know not what a day may bring forth, but only that the hour for serving Thee is always present, may we wake to the instant claims of Thy Holy Will, not waiting for tomorrow, but yielding today—

Half a world away, the Mayor of Cincinnati wrote in his proclamation: "At one P.M. church bells will ring. We are asking the factories of the city to blow their whistles for a moment at that time. We earnestly

**By MARGARET T. APLEGARTH**

beseech all our men and women and children to pause an instant from what they are doing, and with believing hearts pray to God to give us vision to see and the courage to travel the road of peace and fraternal love." It is not surprising, therefore, that the final report from Cincinnati closes with the words: "This was the most spiritual meeting we ever had, and our worship service more inspiring than any of previous years. Moreover, 13,000 school children in all classes of our weekday School of Religion became part of our Day of Prayer. Their teachers held four wonderful meetings to prepare themselves through prayer, through prolonged periods of silence, and through a thorough dedication to this sacred task.

**PAUSE. AND BEGIN AGAIN!**

**Consecrate with Thy presence the way our feet may go—**

Our own Baptist church in Vanga, Belgian Congo, shows the way that African feet went on the Congo last year. Miss Margaret Jump reports: "They began coming before we finished breakfast; by nine o'clock it was simply impossible to hold classes at school, the chatter outside the open windows was so great. At 9:45 when the signal was given to enter the church, there was such a scramble that the seats were all filled before I could even begin playing the organ. What should we do? The boys and girls, lining up outside were taken over to our mud church building for a service of their own. Even so, there were twice as many people on the benches as usual. It took Pastor Kohto's deep bass voice as he rumbled, "*Kala pi*," to quiet the congregation. But that's just the African way. Our Vanga World Day of Prayer was the most meaningful I have ever attended. God was there, and many of us truly felt something of the world-mindedness of Christ's love. We paid tribute to the Christians and missionaries in the Philippine Islands who gave their lives for Christ. After the pastor had told the story, as only an African can tell it, the large and noisy congregation was perfectly silent in tribute. And then Kohto prayed in the Kihungana language that God might be made known to people of all nations—Germany, Japan, China, Africa, India, America. Then we brought forward our gifts to rebuild the Philippine Missions as we sang, "Send The Light"—symbolic of Vanga's share in this duty."



PAUSE. AND BEGIN AGAIN!

*And the humblest work will shine—*

Consider these memorable moments in the Manchester (Maryland) Pants Company: "The firm set aside 20 minutes before the noon recess, calling all employees into the main room. We observed a few minutes of complete silence to adjust ourselves from the constant hum of noisy machinery. Then an employee prayed, after which one of the factory owners explained what such a Day of Prayer meant in 51 different countries on earth. Then he himself prayed for racial tolerance and brotherhood so beautifully that all the employees were deeply impressed."

PAUSE. AND BEGIN AGAIN!

*And the Roughest places be made plain—*

What constitutes a rough place in the thoughts of an average worshipper in a comfortable climate attending a comfortable church at a comfortable hour? Sitka, Alaska, may seem a far cry from all such soft living! But the Sitka Council of Church Women displayed energy that was certainly "tops" for any city under our flag: "Our newspaper published long and picturesque articles about the Day. The 675 boxholders in Sitka received letters in the mail enclosing the Call to Prayer. The Rotary Club cooperated by closing all business places for the noon hour. Each business firm received a personal invitation to attend a Fellowship Luncheon, and 107 men came. All public schools were closed. At five A.M. ministers of six denominations in Sitka met to pray for the success of the Day. It was such a moving experience, full of such spiritual value, that it resulted in their decision to meet weekly at the same hour every Friday. It has now become a regular event. Seven services were held during the day with 929 persons attending. It was a glorious experience!"

PAUSE. AND BEGIN AGAIN!

*Lift us above unrighteous anger and mistrust into faith, and hope, and charity, by a simple and steadfast reliance on thy sure will—*

This is a prayer for cleansing which came true. With strange simplicity and deep meaning in Wapato (that is Indian for "potato"!), Washington, where the Japanese Christians had felt unloved and untrusted during the long war years of confinement in a Buddhist temple, a missionary from Japan was assigned to Wapato. She made the discovery that the Day of Prayer which she had observed in Japan for 25 years, had been unknown in Wapato. So the inspiration came. Why not celebrate it in Wapato for the first time? And why not let the newly released Japanese Christians invite the townsfolk to come to

their long-closed Japanese church, never yet used? Like a sad dream it had stood idle during all the war years, since they built it. But now it was opened, aired, scrubbed, repaired, and made as beautiful as artistic Japanese hands could make it. And in the sacred silences and the spoken portions of this rendezvous with God, the Everlasting Mercy had its way once more with human hearts.

PAUSE. AND BEGIN AGAIN!

*And in all things draw us to the mind of Christ, that Thy lost image may be traced again—*

Out of liberated China comes this emerging portrait. "It was almost an awesome occasion to meet freely again in our bombed chapel, now all patched up, with only paper over the windows, so that it was bitterly chilly, yet somehow exultant to need to touch human beings to keep warm. Curious people strayed in from the streets when they heard music; one adorable young mother stood in our archway, looking like a Chinese Madonna with a tiny Saviour in her arms. I was tiptoeing over to lead her to a chair just as she asked an old farmer: "Who are they all loving so much when they close their eyes?" "Everybody, everywhere" he whispered in his high, squeaky voice, which seems to me about as exquisite a description of our intercessory Day as could be voiced by anybody.

PAUSE. AND BEGIN AGAIN!

*And that Thou mayest own us as one with him and Thee; to the glory of Thy great name, Amen*

Now that we have learned to fly through the air like birds, and swim under the sea like fish, surely it is high time that we also learned to walk the earth like sons and daughters of God: safe, and straight, and filled with lovingkindness. But in all the scurry and bustle of this swift pilgrimage, how can we ever catch this contagious tenderness unless we too—

PAUSE. AND BEGIN AGAIN!

**E**TERNAL GOD, who committest to us the swift and solemn trust of life; since we know not what a day may bring forth, but only that the hour of serving Thee is always present, may we wake to the instant claims of Thy holy will, not for tomorrow, but yielding today.

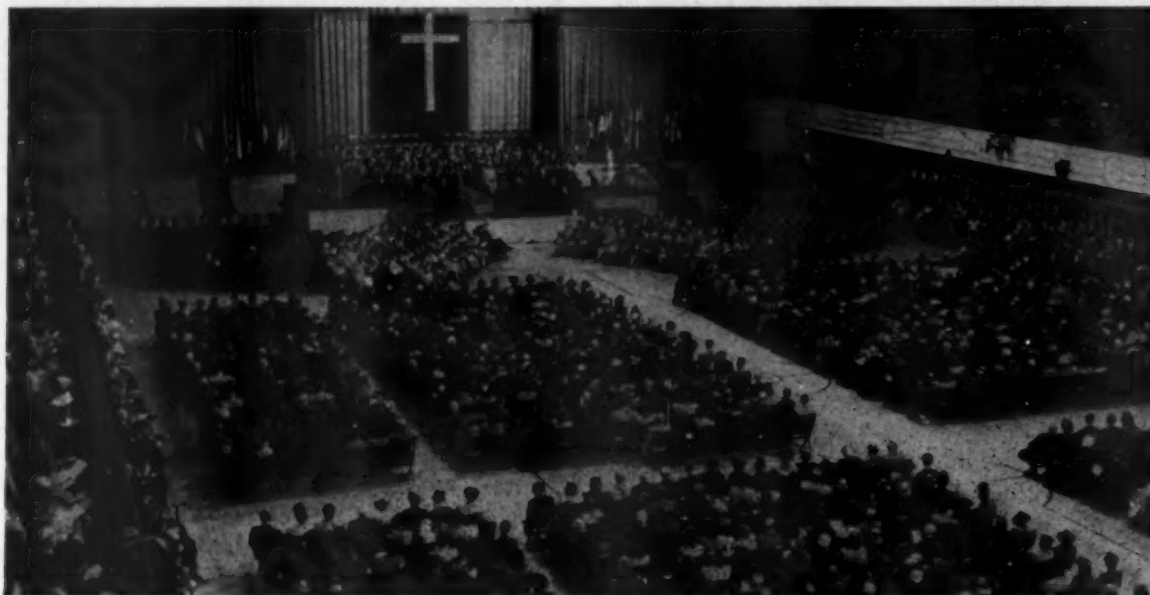
*Consecrate with Thy presence the way our feet may go, and the humblest work will shine, and the roughest places be made plain.*

*Lift us above unrighteous anger and mistrust, into faith, and hope, and charity, by a simple and steadfast reliance on Thy sure will.*

*In all things draw us to the mind of Christ, that Thy lost image may be traced again, and that Thou mayest own us as one with Him and Thee, to the glory of Thy great Name. AMEN.—A prayer by James Martineau*

# N FROM THE E WORLD OF W MISSIONS S

*A Monthly Digest from Letters and Reports of Field Correspondents*



*Farewell service to 900 missionaries in the Municipal Auditorium, Oakland, Cal., Sunday December 8, 1946, photographed while Dr. C. Oscar Johnson was delivering the chief address*

## Community Farewell to 900 Departing Missionaries

*The story of a second remarkable farewell service on the Pacific Coast, similar to that in San Francisco, reported in MISSIONS last November, this time in Oakland, Cal., to 900 missionaries who sailed for the Far East in two sailings during the following week*

**A**T another great Pacific Coast bon voyage missionary rally, in Oakland, Cal., on Sunday, December 8, 1946, nearly 7,000 people crowded the city's huge Municipal Auditorium to honor 900 missionaries representing 58 denominations. They sailed for the Orient in two companies, on December 15th aboard the *S.S. Marine Lynx* and on December 21st aboard the *S.S. Marine Falcon*.

Although lacking the quiet magnificence of the San Francisco Memorial Opera House, with its thrilling memories of the birth of

By KENNETH G. HOBART

the United Nations and the commissioning of the first contingent of 400 missionaries returning "to rebuild God's shattered altars" in the Orient, (See *MISSIONS*, November, 1946, page 538), the Oakland scene was rendered impressive by the huge throng and by the effective staging. A large white cross, the missionary crusaders' symbol, stood out in bold relief against a black curtain, and was flanked on either side by the national flags of the world. Rising

grandly above them, the cross seemed to unite and draw into itself all those lesser symbols. The opening processional of missionaries, while the audience sang, "O Zion Haste," was deeply moving. Representatives of Christian work in China, India and the Philippine Islands spoke briefly. Dr. C. Leon Hooper, just returned from Manila, told feelingly of the thrilling welcome extended to the first returning contingent of missionaries, and made vivid the eager desire of the people for the return of their American colleagues and friends. In all of Asia a door great and effectual is opened to the Christian Church. And while there are many adversaries, yet they that be for us are greater than those against us.

The same note of wonderful opportunity was sounded by the chief



speaker, Dr. C. Oscar Johnson, chairman of our Baptist World Mission Crusade. In his inimitable style, speaking on "This Missionary Business," he visualized the tremendous needs, the critical opportunities, the devoted Christian nationals who are already at work. He reminded us of General MacArthur's earnest plea that Protestant missionaries be speedily sent to Japan. He brought tears to our eyes as he told of the thrill of joy that ran through the group of Japanese Baptists at The Tokyo Baptist Tabernacle, when he told them that Dr. William Axling would soon be returning to his beloved work. He brought the heartfelt thanks of Mme. Chang Kai-shek to the American people for their aid to war-wracked China, and her plea that they should pray for China's peace and salvation.

Baptists had an outstanding part in the great rally. Rev. Verner I. Olson of Melrose Church as Chairman of the Program Committee, presided. Rev. Curtis R. Nims, Secretary of Evangelism for the Bay Cities Baptist Union, offered the prayer of dedication. Grace Adams East, of the First Baptist Church in Oakland, gave a trumpet solo, "Open the Gates of the Temple." William C. Wood, Minister of Music in the same church, and Instructor in Church Music at Berkeley Baptist Divinity School, led a choir of 300 voices. Commander Harold E. Stassen wired his greetings and his regrets that his attendance was impossible. Among the crowd of missionaries on the platform, two "roving reporters" with microphones caught several Baptists and interviewed them, to the delight and appreciation of the audience.

Such great rallies have unforeseen, untold results. One Berkeley woman, whose sole income is derived from a few little apartments she rents in her old remodelled

home, was so moved by the meeting that she is offering one of them, which ordinarily brings her an income of \$35 per month, rent free to a missionary couple. It is expected that one of our newly ap-

pointed Baptist families, soon to sail for China, will occupy the apartment during the spring of 1947 while they are studying the Chinese language at the University of California.

## Three Significant Decades of Protestant Cooperation

*A report of the 30th anniversary dinner meeting of the Committee on Cooperation in Latin America*

By WILBUR LARSON

AT ITS 30th anniversary dinner meeting in New York City, November 20, 1946, the Committee on Cooperation in Latin America reviewed 30 years of Protestant cooperation and advance in the mission fields south of the Rio Grande River. In the anniversary address Secretary Charles S. Detweiler of the American Baptist Home Mission Society summed up the three decades and their spiritual achievements and significance. He has been a leader in the work of the Committee from the beginning. At Panama in 1916 the Committee was created and dedicated, said Dr. Detweiler, "to the fostering of Christian fellowship among all those committed to the evangelization of Latin America." In Latin countries where anticlericalism is an ever present threat to the Roman Catholic Church, Protestant missions have been accused of promoting it. The Committee has earnestly advocated a positive Christian testimony. In most of the Latin American countries constitutional guarantees of religious liberty were secured before the advent of Protestant missions. Dr. Detweiler, who has himself given nearly 50 years to missions in Latin America, emphasized the strategic position of the Committee as "the only medium for interdenominational action in Latin America." The relationship among the denominations and their many missions is one and "we are dem-

onstrating to the world that there is no authority that can dominate men without winning the loyalty of their hearts. Freedom of conscience is the only sure method of reaching an accord."

President John A. Mackay of Princeton Theological Seminary, and for many years a missionary in South America, was the second speaker. Having recently returned from a tour of Latin America he contrasted two political concepts now on the verge of conflict in South America. The first is that of President Victor Raul Haya de la Torre, of Peru's Aprista party, who represents continental solidarity on the basis of "unity in freedom." The Peruvian leader is a hero in many Latin American countries because "he is a significant political thinker, standing for spiritual sensitivity and political liberty." The other concept is that of President Juan Domingo Peron, of Argentina, who "shares with Franco the philosophy of medieval Spain and maintains that the future of all Latin America depends on a revival of the glory of the Spanish Empire: a great church and a great state, united in the task of imposing their own conception of order on former colonial lands."

Aside from political unrest, Dr. Mackay said that there is a cultural revolution and a growing search for spiritual values. The



Bible is becoming known, where formerly it was not known. There is also a "cultural discovery" of the United States. All these factors present missionary opportunities.

Dr. Mackay reported Roman Catholic attempts to regain and hold power by alliance with political leaders, an attempt which must surely fail as such attempts have always failed. The Maryknoll organization in the United States is sending numerous missionaries to Latin America countries, thus admitting that Latin America is a proper missionary field.

In the midst of all this is the Protestant community, with over 3,000,000 church members. There are opportunities now as never before for the preaching of a thrilling gospel, appealing to the Latin temperament. The social gospel, said Dr. Mackay, "is needed but must be accompanied with a great gospel that gets peoples' hearts . . . God help us if passion is not found in the evangelical movement."

Attention was called to the extensive program of literature in Mexico and Argentina, which will help to fill some of the great void in Spanish literature, the lack of evangelical books. In English the most noteworthy recent book was *Religious Liberty in Latin America* by Dr. George P. Howard of Argentina. It was widely circulated in this country, read by legislators and officials in Washington, and has since been published in Spanish. A monthly magazine, *La Nueva Democracia*, is read by some of the foremost men of letters of Latin America. The present editor, Sr. Alberto Rembao, in a witty and brilliant address, gave a series of impressions he had gathered on a tour of several months through Latin America.

Dr. A. W. Wasson of the Methodist Foreign Board presided at the dinner, which was a happy oc-

casión. Dr. Detweiler well expressed its spirit when he said "we look back upon 30 years of accomplishment and declare that our Committee is only at the beginning of its ministry."

## **A Great Fellowship of Thankful Rejoicing**

### *The First Postwar Meeting of the Burma Baptist Convention*

By HELEN K. HUNT

**A**N outstanding recent event was the post-war meeting of the Burma Council, in the American Methodist Church in Rangoon. The number of delegates was not large, but the matters discussed were very important, and the spirit and faith of our Christian leaders was most impressive. Following that came the 77th Annual Meeting of the Burma Baptist Convention, held out near the University campus. We had to use the private grounds of a Christian family and built bamboo huts all over it. The British army were still occupying all our mission property. The appointed delegates numbered over 700—far more than we had dared to hope for. There were many more than that who attended. The dangers of travel are great. Large armed bands of robbers haunt the roads and rivers. Some of the parcels I have sent out have been stolen from the people carrying them. Every means of travel is very uncomfortable. Nevertheless these Baptists came, some from great distances. That whole congregation was one great fellowship of thankful rejoicing that they could again meet for prayer and praise without hindrance, and that again they could meet Christian friends whom they had not seen for so long. Every face was lighted with delight. They seemed never to tire of listening to speakers. We heard sad reports of leaders tortured and killed, churches burnt,

and congregations scattered; but also listened to plans for carrying on evangelistic work once more, planning how to increase the salaries of their workers in these days of high prices. Everywhere courage and hope were the notes struck. They eagerly asked for all the Burma missionaries, and requested the government to permit their early return. Dr. and Mrs. Jury and I were the only ones of our Baptist missionary group who could enjoy these meetings.

### **Staff Personnel Changes at Foreign Mission Headquarters**

The Foreign Mission Board has reorganized its foreign secretarial staff whereby Budget Secretary Dana M. Albaugh becomes Chairman of the Foreign Department and coordinator of its activities. He will relinquish administrative responsibility for Europe and Belgian Congo and Candidate Secretary Marlin D. Farnum will succeed him as Foreign Secretary for these two fields. The foreign department will thus give four coordinate secretaries, Dana M. Albaugh, Chairman and Budget Secretary, Randolph L. Howard, Secretary for India and Burma, Elmer A. Fridell, Secretary for China, Japan, and the Philippine Islands, and Marlin D. Farnum, Secretary for Europe and Belgian Congo. To succeed Marlin D. Farnum as Candidate Secretary the Foreign Board and the Woman's Board, since the Candidate Secretary serves both, have appointed Rev. William W. Parkinson, pastor of the North Orange Baptist Church, of Orange, N. J. He will begin his new duties on March 1st. All three men involved in this reorganization are well known to Northern Baptists. Mr. Albaugh is a graduate of Denison University, with an M.A. degree from the University of Michigan. He was formerly

(Continued on page 127)

# MISSIONS

*An International Baptist Magazine*



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*

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*Field Correspondents in Four Continents*

Vol. 38

FEBRUARY, 1947

No. 2

## Is This the Last Desperate Effort To Establish American Peacetime Military Conscription?

**J**UST before Christmas, so ironical amid the season of peace and good will, the President of the United States announced the appointment of his new "Commission on Universal Military Training." It seems incredible that his military advisors were so naïve as to assume that he could thereby persuade the American people to admit an unwelcome guest by the back door after the front door had been securely locked. Last fall the President's recommendation to Congress, likewise euphoniously called "universal training" to avoid the obnoxious term "peacetime conscription," was left securely locked in the archives of the military affairs committees of Congress. The new Commission of nine persons includes two well known clergymen, Baptist Daniel A. Poling, and Roman Catholic Edmund A. Walsh. Intentionally or accidentally the group was photographed with President Truman in the center, Dr. Poling at the right, and the Roman Catholic at the left. Does this suggest a hope to enlist church support in spite of the registered opposition by many denominations at last spring's annual meetings? Never has the Northern Baptist

Convention passed a more forthright and unequivocal resolution than its Grand Rapids resolution in opposition to peacetime military conscription. Fantastic is President Truman's reference in his Christmas message as he lighted the White House tree, "hasten the day when the sword is replaced by the plowshare and the nations do not learn war any more," when it is planned that every year one million American boys shall learn how to make war! Incongruous was his prayer that "the year 1947 may entitle the American people to the benediction of the Master, 'blessed are the peacemakers!'" All the irrefutable objections to peacetime conscription still apply. The new proposal signifies American lack of confidence in the United Nations before that organization has had less than half a chance to prove its sincerity, efficacy, and integrity in building world order and security. It is a slap in the faces of 55 nations, who just before adjournment in New York City voted enthusiastically and unanimously for world disarmament. Where can one find more grievous hypocrisy than in the plan to train every year one million American boys in arms when the whole world yearns for disarmament? It advertises American expectation of war with Russia because Germany and Japan can never wage war again. No other potential enemy is on the horizon. And it will curse the American people with the intolerable, vicious system of peacetime militarism. They recently paid a costly price in blood and treasure to rid the world of that system. Will not the appointment of the new commission therefore be interpreted as a last, frantic, and desperate effort to establish American peacetime military conscription. The time is short. The new commission will likely present a report by the end of this month. If the American people really want conscription, they will get it. If they are opposed they will know to whom to protest.

## What Happens Anywhere Is Now Publicized Everywhere

**W**HILE in Russia last summer it was humiliating for President Louie D. Newton of the Southern Baptist Convention to note Moscow newspaper accounts of the brutal lynching of four Negroes in his own State of



Georgia. Five months later the Georgia Federal Grand Jury after prolonged investigation by 25 F.B.I. agents and questioning of 100 witnesses, was unable to identify any person associated with that hideous crime. The Moscow papers doubtless reported that also! Meanwhile after an extended American lecture tour the Russian lecturer Ilya Ehrenburg returned to Moscow. As reported in *The New York Times*, he said, "I have been to America. And now I involuntarily remember about the Negroes lynched in the United States." It was humiliating for Baptist missionaries in India to read similar reports in India's newspapers. Mrs. William J. Longley wrote to the Editor from Madras,

Recently *The Madras Mail* published an account of the Ku Klux Klan with the implication that this is America. Every paper copies such accounts and they are quoted in speeches. Shortly thereafter *The Indian Social Reformer* printed a detailed account of the lynchings in Georgia. We missionaries were terribly ashamed. While we know that this is not really America, we are painfully conscious that those who do these terrible things call themselves Christians. India cannot understand this.

Embarrassing for South Africa's Prime Minister Jan Christian Smuts, who came to New York to the United Nations Assembly as a champion of the democratic rights of the world, was his report to his country that by a majority of two to one the United Nations had censured and condemned race discrimination in South Africa where two million white people hold more than eight million colored people in economic slavery.

Humiliating to all Americans was the formal request from the National Negro Congress to the United Nations "to intervene to halt the oppression of 13,000,000 Negroes in the United States." Supporting its plea an eight-page document cited Article 71 of the United Nations Charter which permits minority groups in any country "to petition assistance in the prevention of discrimination on account of race."

Race prejudice and skin color discrimination are now matters of global publicity. What happens in a Georgia town or in a South African city or in any community on earth where a white man exploits, suppresses, or lynches a man of another color, is instantly made known

everywhere, while the United Nations Assembly becomes the open forum where any suppressed people can publicize its grievances and heap shame and mortification upon the doctrine of white race supremacy that is no longer tenable in our world.

This year happens to mark the 25th anniversary of the Federal Council's Department of Race Relations and the 25th annual observance of Race Relations Sunday, "dedicated to justice, good will and fellowship among all races in our land." The churches are heralds of this gospel. They alone can furnish the creative, transforming power that will lead to respect for the dignity and worth of every human being and will give equality to every man regardless of race and color.

#### Commendation and Acceptance Abroad Depends on Practice at Home

IN ACCEPTING the Honorary Chairmanship of Brotherhood Week (*February 16-23, 1947*), the President of the United States wrote, "We cannot hope to commend brotherhood abroad unless we practice it at home." In felicitous phraseology he thus restated the familiar admonition, "Practice what you preach!" It applies to personal attitudes, social adjustments, national relationships. Can individuals live together in harmony and understanding in spite of racial and cultural differences? Can different social classes in the same community develop mutual tolerance and respect and each give the other complete political, economic, and social equality? Can nations whose forms of government, economic systems, and competing ideologies are so hopelessly irreconcilable, cooperatively work together for stability, world order, and enduring peace? These basic questions confront humanity today as never before. The answer is that they can, provided brotherhood is the motivating principle of conduct and attitude and relationship. Here the United States can make its greatest contribution because the American citizenry includes people of the most contrasting backgrounds from proletariat to aristocrat, followers of diverse philosophies of life, and adherents of every living religion—Christian, Jew, Hindu, Mohammedan, Buddhist—and of no religion, people of every na-



tional origin and of all racial strains. Can Americans here so achieve a unity without the imposition of totalitarian regimentation, from which at fearful cost millions of people in Europe and Asia were recently liberated, that these same liberated people will of their own accord accept that type of unity as their own way of life? It depends on brotherhood. What is possible among the diverse individuals that comprise the American citizenry is likewise possible among nations who differ in culture, ideologies, and systems, but who nevertheless share a common desire for co-operation and peace. How silly and insincere, for example, have been our preachments to other nations, particularly to our recent enemies, to adopt democracy and brotherhood when the Negro is treated as he is in the United States and the Jew is the victim of an anti-Semitism as potentially virulent as that of Adolf Hitler. The most convincing argument for democracy in Europe and Asia is its actual establishment in the United States and the most persuasive appeal of brotherhood elsewhere is its sincere practice here. Brotherhood Week, which the President has sanctioned by his own Honorary Chairmanship, can thus be another milestone on the road to global unity, harmony, and peace.

## Editorial ♦ Comment

♦ LONG BEFORE MR. JOHN D. ROCKEFELLER, JR., had made his magnificently generous offer of the gratefully-accepted \$8,500,000 site along the East River in New York for its permanent headquarters, the United Nations had sent a special committee to visit and consider prospective headquarters sites offered in other American cities—Boston, Chicago, Philadelphia, and San Francisco. No city in the South had made an offer. The entire South knew only too well that any offer would have been courteously but instantly rejected. Why? *Because of the color line!* In its 55-nation membership the United Nations includes people of all races. Headquarters could therefore never be established in any community or area where any delegate would be subjected to discrimination, segregation, and Jim Crow regulations because of the color of his skin. Thus the American South, and this could also be said of South Africa and other regions guilty of color prejudice, is a victim of global political discrimination because it practices local racial discrimination. It is a high global price to pay for low local prestige.

MISSIONS

♦ MAIL SERVICE BETWEEN THE UNITED STATES AND EUROPE is not yet back to normal and this explains why the Baptist World Alliance New Year Message did not reach New York in time for last month's issue. Fortunately its greetings are as relevant in February as in January. In the message Dr. J. H. Rushbrooke reminds Baptists of World Alliance Sunday, February 2nd, and of the forthcoming Baptist world reunion in Copenhagen next July where  
(Continued on following page)

## THE GREAT DELUSION

Number 138

### LIQUOR IN THE MOVIES

THE President of the Motion Pictures Producers and Distributors of America recently received a letter from a Chicago Federal Grand Jury. Unknowingly and unintentionally it voiced the sentiment of the vast majority of the Christian people of the nation. Published in *The New York Sun*, the letter stated,

This Grand Jury is impressed by the large number of criminal cases in which intoxicating drink plays a large part. Multitudes of young people and children who attend the motion picture theatres are faced with portrayals of drinking scenes in almost every picture. These scenes exert a tremendous influence on their own accepting and adopting of drinking habits which in many cases lead to crime.

So the Grand Jury asked the motion picture president to eliminate drinking scenes from motion pictures.

Once again the impotence of an American divided Protestantism is revealed. Through its Legion of Decency the Roman Catholic Church has succeeded in compelling the movie industry to preserve at least some degree of decency in its films. They are bad enough; without this constant Roman Catholic pressure the movies would quickly become purveyors of slime and filth. Why cannot the Protestant churches unite in a powerful effort to eliminate drinking from the movies?

When the American people were cleverly and insidiously persuaded in 1933 to vote for the return of alcoholic liquor, they never dreamed that 14 years later a Federal Grand Jury, and not united Protestantism, would find it necessary to warn the nation of the menace of liquor in the movies.

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Baptists "may fortify our resolve to stand firmly together so as to take our full part in making the kingdoms of the world the Kingdom of our God and His Christ." In its closing paragraph, he refers to his quarter of a century of global service to the denomination and to the termination of his presidency at Copenhagen. "I am gladdened by countless affectionate messages from all parts of the earth," he concludes, "and with a full heart I reciprocate the love of the brethren. "Who will succeed Dr. J. H. Rushbrooke as President of the Baptist World Alliance?"

◆ NAZISM'S BRUTAL MASSACRE OF JEWS, through starvation, gas chambers, and crematoria, exterminated more than 6,000,000 Jews. Total Jewish population of the world is reduced from 17,000,000 in 1933 thus to 11,000,000 in 1946. Nearly half or well over 5,000,000 of the 11,000,000 living Jews are in the United States. One out of every four Jews in the world lives in New York City, now the largest Jewish city on earth. There are 132 cities in the United States each with 2,000 or more Jews among its inhabitants. The United States is "the center of gravity of world Jewry," declares the Home Missions Council Committee on Christian Approach to the Jews. This Council represents the home mission interests of 23 major American Protestant denominations. In a vigorous plea to American churches to check the rising tide of anti-Semitism, the Committee predicts

that American Jewry, by its influence and numbers, will determine the future trend and destiny of world Jewry. What American Jewry will think and do will depend on what Christian America thinks and does with reference to the Jew. What Christian America thinks and does will be determined by the churches. If they succeed in persuading the American people to establish friendly relations, good will, and cooperation between Christians and Jews, concludes the statement, "America can lead the world into a new global neighborliness that will include all people."

◆ CONGRESS HAS FINALLY APPROVED the following as the official version of the pledge of allegiance to the American flag: "*I pledge allegiance to the flag of the United States of America and to the republic for which it stands, one nation indivisible, with liberty and justice for all.*" The pledge is to be rendered by standing, with the right hand placed over the heart, but full respect to the flag is recognized when the pledge is given by merely standing at attention, men so standing also removing their hats. How easy it is thus to go through the perfunctory procedure of pledging allegiance, and how meaningless and hypocritical it is so long as the clause "with liberty and justice for all" is disregarded and repudiated in the prevailing American attitudes toward minority groups who by reason of religion or national origin or the color of their skin are denied the full measure of liberty and justice implied in the pledge.

## THE LIBRARY

### *Reviews of Current Books and Announcements by Publishers*

BOOKS REVIEWED BY HERBERT W. HANSEN, ALFRED L. MURRAY, AND WILLIAM B. LIPPHARD

► **THE PREACHING MINISTRY TODAY**, by *Rolland W. Schloerb*, minister of the Hyde Park Baptist Church, Chicago, Ill., is an instructive and suggestive book on preaching for the present age. The material was first given as five lectures in the summer of 1945 at the Union Theological Seminary Summer Conference of Ministers and Religious Leaders. The criterion for good preaching is not literary style, nor homiletic form, but the incentive furnished to personal development and decision. The maintenance of personal integrity and the building

of social intelligence are primary. Sermons should tell people some things they do not know, and should remind them of things they already know. Good preaching helps people see in a new light what they see only faintly, and summons them to take some next courageous step in their spiritual life. Good preaching is a pastoral function and edifies, encourages, and consoles the people whom the faithful pastor knows in their every day lives. This little book is one of the most helpful contributions. (Harper and Brothers; 121 pages; \$1.25.)

► **LAZY-MAN-REST-NOT**, by *Randolph L. Howard*, for 12 years a colleague of Brayton Case in Burma, has rendered an invaluable service by publishing the Burma letters of this Burmese-born missionary, who after extensive training in America gave himself utterly for 31 years to the people of Burma. The book gets its title from the town of Pyinmana, which literally means, "Lazy-Man-Rest-Not." The letters in this volume tell how the missionary made the town "take on an all-Burma meaning." (Judson Press, 128 pages, \$1.00.)



► **DOCTORS EAST DOCTORS WEST**, an American Physician's life in China, by *Edward H. Hume, M.D.*, is the autobiography of the American founder of the Yale University Medical School in Changsha, and "the personal record of how one American doctor discovered that medicine was a builder of bridges between nations and cultures." As the son of missionary parents in India, Dr. Hume from earliest years was interested in missions. He describes the beginnings of his medical work in Changsha, the well nigh insuperable obstacles of Chinese superstition, antipathy toward foreigners, competition with ancient Chinese remedies, and the terrible risk of death following surgical operations especially when patients were brought to him after all Chinese remedies had failed. Fascinating are the numerous human interest incidents. The reader will not soon forget the maternity case where two old midwives had failed to deliver a woman in labor for 48 hours and almost exhausted. In the humble Chinese home Dr. Hume had no nurse, no anesthetist, nobody who had ever assisted a modern doctor, and the only available light came from two small kerosene wick lamps. Fortunately there was plenty of hot water on the kitchen stove. The grateful Chinese father named the son after Dr. Hume. In another case an abortion was clearly indicated in order to save the life of the mother who was slowly being poisoned by the unborn child. The husband would not give his consent and Dr. Hume withdrew from the case. Six months later to his incredible amazement the husband came to him and announced the successful treatment by a Chinese doctor and the safe arrival of a son. For 25 years Dr. Hume served in Changsha and in the later years he lived through some of the seething political changes that marked China's

recent history. His book is an interesting and valuable contribution in the chain of links that are being forged between East and West and of entering China's citadel by the road of friendship. (W. W. Norton & Co., 278 pages, \$3.00.)

► **CHRIST AND MAN'S DILEMMA**, by *George A. Buttrick*, is a book written with a burning passion. "When the Atomic Bomb fell, I began to write, and wrote for 30 days at the rate of almost 2,000 words a day until the book was finished. Christ or chaos . . . now . . . is a sober choice." Here is the three-fold dilemma, sharpened by this perilous world in which we live: (1) We are ignorant but aware of our ignorance, yet unable to overcome it. Hence we need a Revelation. (2) We are wicked and know it, yet helpless to deliver ourselves from our sin. Hence we need a Redeemer. (3) We are mortal and aware of our mortality, yet unable to deliver ourselves from it. Hence we need a Deliverer. At these three points Christ can meet man's need if we choose Him as the Incarnate God. Searchingly Dr. Buttrick carries his dilemma into three fields:

(1) Business, which is good if its

motive—as of all good life—is God. Business cannot endure as man's achievement but "only as man's gratitude for God's grace."

(2) Education. He exposes the weakness of our secular education, which makes no recognition of man's real nature and destiny.

(3) Our machine civilization, which distorts values. With great skill and spiritual insight the book probes man's nature and our contemporary scene. Tenderly and convincingly he draws us to Christ who can heal us and the world in which we live. The reader lays down this dynamic book with a burning conviction that there is a gospel to be preached and lived. (Abington-Cokesbury, 224 pages, \$2.00)

► **CHRISTIAN LEADERSHIP IN A WORLD SOCIETY**, edited by *Justin W. Nixon* and *Winthrop S. Hudson*, contains 13 essays by students and colleagues of Prof. Conrad H. Moehlman, who retired recently from the Colgate-Rochester Divinity School. They are published in honor of Dr. Moehlman "because he represents a group of Christian educators, who helped . . . theological schools in general to make the transition to the new age that was dawning 30 years ago." In their messages the writers reflect the spirit of Dr. Moehlman. (Colgate-Rochester Divinity School; 271 pages, \$2.00.)

► **REMBRANDT, THE JEWS AND THE BIBLE**, by *Franz Landsberger*, recalls the life of a German who befriended the Jews "and portrayed their personalities and ways of life," who, also, never tired in his loyalty and devotion to the Bible, being "the first to use the Jews of his environment as models for the heroes of the sacred narratives." This is an excellent book for Gentiles and Jews (Jewish Pub. Society, 189 pages, \$3.00.)

## DACHAU SERMONS

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This collection of Pastor Niemöller's wartime sermons were delivered to his fellow prisoners from Christmas Eve 1944 to Easter Monday 1945. They are moving discourses on some fundamental aspects of the Christian faith. \$1.50

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► **A NEGRO'S FAITH IN AMERICA**, by *Spencer Logan*, a New Jersey negro business man, who served in the American armed forces during World War II, is a persuasive talker in behalf of the Negro in America. The author charges the colored people that they have a duty to perform in preparing themselves for a better world. Tactfully he reminds the white people that they "must arouse their sleeping conscience and stretch forth willingly hands to grasp what may be the last opportunity to create a better world for all of us, regardless of race or creed." (Macmillan; 88 pages; \$1.75.)

► **WE HAVE THIS MINISTRY**, edited by *John O. Nelson*, is a helpful symposium written by ten men and one woman on church vocations for men and women. The challenge of the ministry, the types of work involved, abilities and requirements necessary, and the experiences of those engaged in their respective fields, all present an excellent background against which one may gain an appreciation of "the ministry." (Association Press; 93 pages; \$1.50.)

► **MAN HAS FOREVER**, by *B. H. Bruner*, contains four short studies offering assurances of immortality: "The Reality of The Unseen and Immortality," "The Human Heart and Immortality," "Physical Death and Immortality," "The Empty Tomb and Immortality." This volume strengthens faith and assurance in the immortal hope beyond the grave. (Bethany Press; 64 pages; \$1.00.)

► **THE CHALLENGE OF LIFE and THE SPIRIT AT WORK**, by *Oswald J. Smith*, are two forceful conservative volumes from the pen of the pastor of Peoples Church, Toronto, Canada. The first book presents 19 various religious themes, while the second, in 107 pages, discusses the influence and power

of the Holy Spirit. (Peoples Press; \$1.00 each.)

#### Books Received

**A CROWDED CHURCH**, by *Eugene D. Dolloff*, Revell, 147 pages, \$1.50.

**LAST REPRIEVE**, by *Edwin McNeill Poteat*, Harper and Brothers, 105 pages, \$1.00.

**WHERE ARE WE HEADING?**, by *Sumner Welles*, Harper and Brothers, 397 pages, \$3.00.

(Continued on page 124)



## CHRISTIAN ETHICS and SOCIAL POLICY

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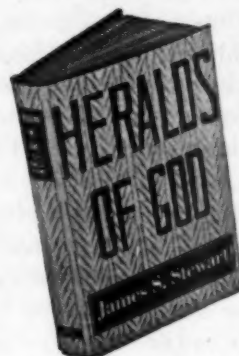
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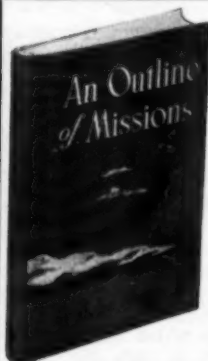
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# The Christian and the Problem of Race Relations

By RICHARD I. McKINNEY

**I**N recent years many thoughtful Christians have been considering the growing problem of race relations which is now recognized as one of global proportions. The new age of the shrinking world and atomic power is upon us. We are faced with momentous choices in certain crucial areas, not the least of which is race relations. We who bear the name Christians must face this problem with resolution and precision. One inescapable lesson of World War II is that there must be increasing concern for and cooperation with other social, racial and national groups if we expect to have an enduring and an endurable peace.

Now in progress are new campaigns of racial hate evidenced in the increase of anti-semitism and in growing racial tensions, North and South, and in instances of mob violence and racial intimidation within the last twelve months. Moreover, there has been open advocacy of racial violence on the part of certain members of Congress.

The race problem is a *human* problem. No one race nor section of the country has a monopoly on racial prejudice. Many hostile attitudes and discriminations customarily attributed to the South are to be observed in the North. It is not always remembered that there is often Negro prejudice toward whites as well as vice versa. It is well known, too, that to the extent that any minority group congregates in any city in numbers large enough to constitute an economic threat to the majority, hostility almost invariably develops. We must consider and approach the problem of race as a human difficulty.

Another aspect of the problem is that it forms a crucial test of democracy. Americans pride themselves upon their democratic standards. However, when it is proposed that all of the minority peoples in the United States share equitably in the democratic process, difficulties always and immediately arise. This is especially true politically where large numbers of Negroes are concerned. It is an ironical commentary on

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*The President of a Baptist college for Negroes analyzes the problem of race relations and offers several pertinent Christian suggestions toward a constructive solution of this global problem.*

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our democratic pretensions for American delegates to the United Nations to insist on guaranteeing the privilege of voting in Europe and elsewhere, when large segments of American citizens are systematically prevented from expressing their wills at the polls. It is reported that when Secretary of State James F. Byrnes insisted that all Bulgarians have the privilege of voting, Mr. Molotov reminded him that all the people in South Carolina should have the same privilege!



*Richard L. McKinney, Ph.D.  
President of Storer College, Harpers Ferry, West Va.*

Furthermore the problem of race constitutes a crucial test of our Christian faith. We cannot be truly Christian unless we believe in and give practical expression to the ideal of human brotherhood as taught by Jesus. If Jesus were to appear in person today many Christians would hardly welcome Him because of his racial an-

cestry. From many Christian organizations Jesus would be barred on account of his race. Many institutions of learning operated by Christians would exclude Him primarily on account of His race, whether He applied as a teacher or a student. I once heard the Christian president of a Christian college remark, "In no case would I permit a Jew on my staff."

There are two important hindrances to progress in race relations. The first is the fear of economic competition which has back of it the fear of insecurity. Awareness of this is basic to any understanding of racial difficulties. The wealthy slave-owning minority in the old South did not have the intense emotional prejudice toward the Negro that the majority of the whites had, who, because of the slave economy, were hard-pressed to make a living wage. This majority grew to hate the Negro who, against his will, deprived them of the means of adequate sustenance. The aftermath of the Civil War was so bitter because at last these underprivileged and prejudiced whites came into power. The result was widespread persecution as evidenced in the Ku Klux Klan and in "Jim Crow" laws to keep the Negro in an economic and social position where he would not be a threat to white security. Thus the caste system serves to keep the Negro in what some choose to call his place. There is a strong correlation between economic depressions and lynchings. The number of lynchings increases when the white group feels frustrated in its attempt to find adequate economic security.

The second hindrance to progress in race relations is the practice of segregation. Although it is difficult to equate this with Jesus' idea of the Kingdom of God, many Christians insist on racial segregation. Indeed, the Christian church is one of the most segregated institutions in America. Members of the same denomination but of a different color must worship in separate churches. They are frequently buried in separate cemeteries. Some feel that heaven itself is divided according to the racial background of the angels. I recall an incident in a Negro college some years ago. A white minister had been invited to preach at the regular Sunday vesper service. Following the sermon the students sang a spiritual. Before pronouncing the benediction

the white minister in all sincerity complimented the students on their fine singing and he concluded, "When I reach heaven one of the first things I am going to do is to go around to the Negro section and listen to the colored angels sing!"

What are the basic assumptions in the teachings of Jesus which bear on the question of race? He never gave rules of conduct about race or any other problem. He contented himself with establishing fundamental principles by which his followers in any age are to be guided. It is the genius of Christianity that its basic principles are applicable in any generation.

At the heart of Jesus' teaching is the principle of love, which includes the recognition of the fundamentally spiritual nature of human personality, the recognition of all men as sons of God, and the equality of all men before one common Father. As one writer has put it, such love finds expression in active service to one's fellows, in willingness to forgive, in evangelism, in humility, in sincerity and in courage. All these are qualities of him who would be a Christian. It is no simple thing to be a Christian, for it requires a person of strong inner fortitude and courage to have the spirit of active good will toward all men. Yet if the Christian ethic means anything it means this. All law and prophecy hang on two commandments: the love of God the Father, and the love of man.

Moreover, Jesus' principle of love implies that men must cultivate the attitude of fellowship. It was because of His own need for fellowship that He appointed twelve disciples "to be with him." The early Christians were able to survive partly because they cultivated real, active and creative fellowship one with another. This fellowship is not divided. Unlike the "holier than thou" Pharisees, Jesus practiced the principle of fellowship with the most despised members of the community, the outcasts and outcastes, the sinners and the publicans.

Furthermore, Jesus' principle of love finds expression in courageously taking positive attitudes toward the coming of the Kingdom of God. The religion of Jesus is the religion of the spiritually strong. He offered those who would come after him not a bed of roses but self-denial, suffering, and a cross. T. R. Glover has pointed



out that Christianity conquered other rival faiths because the early Christians "out-thought, out-lived, and out-died" the adherents of all other religions. It does not require much courage for Christians either individually or collectively to denounce forcibly historic common vices such as drinking, gambling, and sexual immorality. But it does require strong inner strength for the Christian to stand fast for such unpopular causes as justice and equality in race relations. History has shown that whenever and wherever Christianity has taken a strong stand on crucial issues, however unpopular, Christianity has been strong. If Christians are to be true to the spirit of Jesus, they must courageously face all the social ills of our time, including those of race.

What has the church done in race relations? Some significant contributions have been made. Yet it is also true that the church has often failed to be true to the spirit of its Founder.

On the credit side, the church has produced some of the principal leaders in the cause of racial justice and cooperation. The leaders of most of the progressive movements for better race relations in America received their inspiration from the church, even though the organized body of Christians may not have sponsored their movements. It is to the credit of the church that many of its members saw in the institution of slavery a major evil of mankind. Many abolitionists, North and South, were spiritually nurtured by the church. In the spirit of Jesus' teaching on the inherent worth of human personality they wrought well for the abolition of human bondage. Moreover, following the Civil War, many of the leading denominational groups in the North established schools in the South, thus making it possible for the Negro to begin the long process of overcoming the effect of chattel slavery. It is impossible to imagine the dire plight of the Negro today if these schools had not been established through the philanthropy, the suffering, and the ostracism of these Chris-

tians. Some churches have set up departments of race relations or of social service to bring the teachings of Jesus to bear on the acute problems of race. Through such activities many Protestant churches encourage the betterment of the condition of the Negro and the improvement of interracial cooperation.

What further positive steps should Christians take in the improvement of race relations? The answers are many and varied. (1) Christians should, with great searching of heart and sense of humility, individually and collectively examine themselves to see to what extent they have failed in practicing the teachings of Jesus with respect to race. This will frequently call for repentance. (2) Christians should seek to know the facts about the race situation. Such knowledge should make for increased understanding of the problems which various minority people face in their social adjustments. Through lectures, forums, and other means, a wider understanding of racial situations and their solution may be inculcated. (3) Having established certain basic facts with respect to the issues of race, Christians have the responsibility of seeking in tangible ways to be loyal to the truth they recognize. This means more than lip service to certain principles or passing resolutions. Too often church bodies, in the language of an old teacher of mine, have "resolved and then dissolved." When people are really in earnest about correcting a social evil, they usually take the necessary steps actively to do so by the ballot box or whatever means are practicable. When Christians of America become really interested in promoting racial justice it will be reflected in the active and quite likely sacrificial efforts they put forth to make concrete changes. Until Christians do this, their preachments will have little effect. So the Christian people in this age must endeavor as never before to let the spirit of their Master determine their racial attitudes. Only thus can they meet effectively the manifold problems of race relations in our time.

*As in other years, the second Sunday in this month, February 9, 1937, will be observed as Race Relations Sunday. For a copy of the Race Relations Message and other material, write to Dr. George E. Haynes, Secretary, Department of Race Relations, Federal Council of Churches, 287 Fourth Avenue, New York, 10, N. Y.*

# A World Program Worthy of Jesus Christ

Reported by WILLIAM B. LIPPARD

**NOTE.**—Because this meeting was held a week later in December than other years it could not be reported in the January issue.—ED.

THE disastrous fire in Chicago's Hotel LaSalle had produced an unprecedented shortage of hotel rooms. No other hotel would agree to reserve enough rooms to accommodate the General Council and the Council on Finance and Promotion for their customary December meetings. So these two organizations met in Columbus, Ohio, December 9-11, 1946. An immense amount of denominational business was transacted. There was much spirited discussion in the interests of clarification and of unanimity. Running parallel with the larger meetings were sessions of the Finance Committee, the Program Committee, the Committee on Relations with the Disciples, and state and city mission secretaries' conferences.

Pervading all sessions was a feeling of hope and optimism, of unity and unanimity, transcending all previous years. The chilling blasts of controversy were as joyfully absent as zero weather in the spring. Impressive were the frequent pauses in proceedings to devote time to prayer. Not in many years has there been a prayer service like that prior to final adjournment when the entire Council was on its knees and a dozen persons beseeched God to bless the denomination, to assure the completion of the World Mission Crusade, to lead Northern Baptists to take their worthy place in a global ministry to a suffering world, and auspiciously to start the denomination on next years' program of evangelism.

Contributing to the remarkable spirit and enthusiasm at Columbus were six inspirational addresses at the evening joint sessions, three on the first evening and three on the second. Dr. Reuben E. Nelson outlined the totality of the denomination's world task, expressing gratification that the missionary receipts as of December 1, 1946 recorded an increase of \$138,000 or 8 1/4%, but reminding his hearers that this must reach 20% by April 30th, while at the same time Baptists must complete their World Mission Crusade. He pictured the ambitious expansion dreams of American industry which expects the highest national income next year in American economic history. The Christian church must likewise dream expansion plans. Citing the theme of a noted lecturer who recently spoke on, "The Gloom and the Doom of Our Day," by contrast Dr. Nelson set

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*A report of the annual mid-year meetings of the General Council and the Council on Finance and Promotion at which three phases of the denomination's world service, the year's regular program, the World Mission Crusade, and the proposed program of Evangelism as the major effort next year, were seen as one continuous ministry.*

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forth the light and transforming power, and the radiant glory in the gospel that remakes men, cities, nations. The familiar seal of the American Baptist Foreign Mission Society, which shows an ox standing between a plow and an altar with the inscription, "Ready for Either," must be the guiding principle of Baptist churches, ready for work or sacrifice in this day of global opportunity and need.

In customary dynamic fashion Dr. Luther Wesley Smith reported on the World Mission Crusade. "We are half way along the road," said he, "and three weeks ahead of our schedule of promotion and solicitation." *Total pledges as of December 1st amounted to \$8,143,880!* The sacrificial missionary spirit that has produced this gratifying response is the beginning of a spiritual revival. Dr. Smith cited several church incidents indicating the spiritual impact left by the World Mission Crusade. Regional Crusade directors supplemented his enthusiastic summary of reporting what individual churches had done. The First Baptist Church of Los Angeles had raised its quota from \$50,000 to \$100,000. Already \$111,000 has been pledged and the church hopes the final total will be \$120,000. The Italian Baptist Church in Philadelphia lifted its quota from \$5,000 to \$10,000 and has surpassed it. In New York State three small rural churches, so small that only one pastor can be supported to serve all three, have pledged \$5,000 to the Crusade. The entire state of Wyoming, in which there are not many Baptist churches, had a quota of \$50,000. They have pledged \$90,000 or an average of \$3,000 for each church! A layman in Long Beach, California, doubled his own pledge six times after hearing six presentations of the Crusade, so that his pledge now totals \$3,000. A small rural church with only 28 members was assigned a quota of \$175 and it has pledged \$1,250. Such a recital of response left a deep impression of solemn gratitude. Here was assurance of ultimate success. Nevertheless, said



Dr. Smith in closing, "Half way is only half way. Caution, determination, and perseverance are essential in order to solicit every Baptist from whom cooperation can reasonably be expected."

After this optimistic prelude it was easy for Dr. C. O. Johnson to speak. Coming from the great farewell service to 900 foreign missionaries in Oakland, California, he had sat up all night in the plane to get to Columbus on time. It was the largest number of missionaries ever to sail from the United States at one time. He wished all had been Baptists. Even then the number would not have been enough to meet the needs which he had seen on his visit last summer and which he proceeded to picture in heart-breaking terms as he described the ruins in China and Japan. No one will forget his portrayal of destroyed Baptist churches, of poorly clad Baptist preachers, of needed equipment and new mission-

his survey of China and Japan, which he had recently visited, on the familiar Scripture passage, "Let us go into the next town." He used it as a challenge to evangelism throughout the vast area of the Far East. "Even if we cannot influence governments in shaping the events of history," said he, "in obedience to the commission to go into all the world and preach the gospel to the whole creation, we can think and act in terms of a vast global enterprise that seeks to shape human lives." Uppermost in Dr. Fridell's mind was the abiding steadfastness of Chinese and Japanese Christians in spite of long years of war, destroyed churches, damaged houses, vanished resources, and the suffering and misery in its wake.

The second speaker, a distinguished visitor from East China, was Dr. T. C. Bau, for the past 25 years Secretary of the Chekiang-Shanghai Baptist Convention. He is in the United States en route to



*C. O. Johnson*



*Reuben E. Nelson*



*L. W. Smith*

aries, and especially of the desperate plight of Japan as the Japanese people turn away from what they had had in the past under their militaristic government and have nothing to turn to until American Christians send missionary personnel and equipment in vast quantities. As all readers of *MISSIONS* are aware, Dr. Johnson is National Chairman of the World Mission Crusade. "My participation in this Crusade," said he with deep feeling as he concluded, "is one of the greatest spiritual experiences I have ever known. The World Mission Crusade is our Baptist portion of the \$125,000,000 effort by all American denominations in a world program worthy of Jesus Christ," a phrase that suggested the heading of this report.

The three speakers on the second evening, again in a crowded conference room, with more than 100 members of both Councils in joint session and with many Baptists from Columbus present as visitors, adhered strictly to their allotted time schedule. Each gave an interesting address. Dr. E. A. Fridell based

the Baptist World Congress in Copenhagen in July. In a brilliant survey of prewar and postwar conditions, he told of the evacuation of missionaries, the heroic loyalty of the Chinese Christians who kept churches, hospitals, and schools functioning, and their incredible achievement in quick emergency reconstruction of damaged buildings, reopening of schools, hospitals, and churches, with new equipment of chairs, tables, so that returning missionaries were amazed. Not satisfied with mere temporary reconstruction, the Chinese Baptists have embarked on a Five Year Church Forward Movement for 1946-1950 to culminate in the East China Mission Centennial. The five year program will include projects in education, youth work, woman's work, and above all evangelism. The Chinese want at least 18 new missionaries to assist in this grand crusade, "in memory of what has been done in the past and to transmit something to the future." A serious obstacle is the present currency inflation. Chinese dollars which only recently were quoted at 500 to one Ameri-



can dollar are now \$3,350 Chinese to \$1.00 American. Magnificent was his tribute to what missionaries have done for China, in doing away with superstition and idols, in banishing fear, in giving the Chinese something better than their 4,000 years of Chinese life, and above all giving China the gospel of Jesus Christ. China was never more receptive to that gospel than today.

Third and final speaker was the Editor of *Missions* who gave intimate and "off the record" impressions of Europe, based on his visit last summer.

An entire session was devoted to plans for the Crusade in Evangelism which will be the major denominational activity during the new Convention year 1947-1948. Crusade Chairman will be Dr. Sidney W. Powell of St. Paul, Minn. The First Baptist Church has graciously released its pastor for the necessary time and attention. Quoting a famous sentence, "The combustible materials of a glorious conflagration are all here," Dr. Powell said that this applies to the present spiritual situation in America. People disillusioned and bewildered, milling around like lost sheep. Among them the opportunity is rife for a great spiritual revival. This will be one year in major emphasis on evangelism," he explained. But evangelism can never be a matter of mechanics and signature on cards. It must always be a matter of spirit. The effort will be to lift the spiritual life of the whole denomination.

As Crusade Executive Secretary, Dr. G. Pitt Beers in a brief compelling speech said that regardless of whatever success we might have in determining how many people could be saved from starvation, and how many mission buildings might be restored in the postwar period, that would not settle the basic issue. *The real problem is how significant will be the church in the life of the nation and the world.* Thousands of churches may continue their regular ordinary, routine services, but spiritually they will be dead unless they prove equal to the present crisis. This crusade is to be a challenge to every church to become a significant force in its community, and to our denomination to be the most significant spiritual force it has even been in the nation and the world. "We cannot project this campaign like a spectacular campaign in finances," said Dr. Beers as he outlined the plans, "but it can be just as effective."

The next meeting of the Northern Baptist Convention, scheduled for Atlantic City, May 19-23, 1947, received considerable attention. In customary executive session the General Council elected Rev. Winfield Edson of Long Beach, Cal., to preach the convention sermon. Why the election of the preacher of the Convention sermon must be done secretly

behind closed doors has for many years been an unfathomable denominational mystery. For the first time the sermon will open the Convention which will begin on Monday evening and adjourn on Friday evening. This year the Convention Hall is not available on Sunday. The program has had to be severely compressed within this restricted time schedule, but the usual features will be included. The final evening climax will be a pageant to commemorate the 40th anniversary of the Convention. It was organized at Oklahoma City in May, 1907. Where the Convention will meet in 1948 is now unknown because no invitations have come from any city in the United States. San Francisco has extended an invitation for 1949.

A full session considered plans for the follow-up after the World Mission Crusade. The problem will be to maintain during the period required for the collection of pledges the high Crusade inspiration that prompted their making. Realistically Dr. Nelson reminded the Council that "*it is just as important to tell the people how the money they pledged and contributed is being spent as it was to tell them why the money was needed.*" Much more intensive efforts will be required to promote the \$6,000,000 unified missionary budget for the next fiscal year to be voted at the Atlantic City Convention.

Among important business items disposed of in the General Council were the appointment of a committee to review Baptist relations with the Federal Council of Churches, also a committee to confer with a group of Chicago laymen regarding efforts toward denominational harmony owing to the continued divisive foreign mission theological controversy, a joint committee with Southern Baptists on travel arrangements for the Baptist World Congress at Copenhagen, and a committee on Baptist radio.

Departmental reports can be as dry and uninteresting as the proverbial dust. They can also be dynamic and vibrant with life. So they were during the departmental report session at Columbus. Each department in the Council on Finance and Promotion was allotted 10 minutes, with one exception. Stewardship was assigned a full hour under the leadership of Secretary Paul H. Conrad who deplored as a mistake the emphasis on stewardship only once a year. "It should be a continuous practice from the beginning to the end of each fiscal year." He quoted as a new definition, "*Stewardship is the overwhelming sense of responsibility for the welfare of the world.*" Supplementing stewardship was the emphasis on Every Member Enlistment. The strength of next year's budget acceptance will depend on the every member enlistment this spring," said Dr. Reuben E. Nelson. Field experiences in the promotion of stew-

ardship were narrated by Secretary Paul Judson Morris of Ohio and Rev. C. R. Hayden of Topeka, Kansas. In reporting the Christian Life Crusade, Secretary Evan J. Shearman pictured "the urge of spiritual power felt among the churches as imperceptible but as sure as the power of the flowing tide." Numerous churches that have taken this Crusade seriously have reported amazing goals of achievement which assure a great victory by the end of the year and further vision and more victory in the years ahead. Financial report by E. A. Seibert showed unified budget receipts on December 1, 1946 totaling \$1,787,768 as compared with \$1,651,532 on the

corresponding date a year previous, an increase of 81¼%. Reports for January 1, 1947 are beginning to be compiled as this issue of MISSIONS goes to press. They indicate a continuation of this gratifying trend and thus give reason for hope of a successful completion of the fiscal year on April 30, 1947. That date is now only three months away. If each and every Northern Baptist fulfills his individual responsibility to the regular ongoing program of world missionary service represented in the unified budget, and to the World Mission Crusade, the Atlantic City Convention will prove to be one of the greatest and most inspiring in the history of Northern Baptists.

## FACTS AND FOLKS

► **HAVING SERVED FOR NEARLY 25 YEARS** as Treasurer of the Polish Baptist Convention of the United States, Rev. Henry Schilke, pastor of the Baptist Church of Our Saviour at Pound, Wisconsin, resigned that office on advice of his physician because of the loss of the sight of one eye. One of his last official acts as Treasurer was to send a check for \$6,000 to the American Baptist Foreign Mission Society for relief in Poland.

► **A NEW NEGRO EDUCATION CENTER** has been established in Philadelphia, Pa., with Rev. William A. Smith as part-time director. He is completing his seminary course in Crozer Theological Seminary. After graduation he will give full time. Negro Educational Centers have been established in six of the larger centers of Negro population and in four state areas.

► **THE RECENT OPENING** of the Yellow Mill Village Christian Center in the Second Baptist Church of Bridgeport, Conn., lifted to 60 the number of Christian Centers supported by Northern Baptists.

► **NEW DIRECTOR** of the Town and Country Ministers' Schools and Rural Church Center, Green Lake, Wis., to begin January 1, 1947, is Rev. H. C. Loughhead, for the past two years Director of Town

### *News brevities reported from all over the world*



*Henry Schilke*

and Country Work in the Illinois Baptist Convention. He is a native of New York State, and a graduate of Colgate University and the Colgate-Rochester Divinity School.

► **REV. E. F. AUSTIN**, Director of Evangelism for the Western Area, has resigned to accept appointment as Director of Promotion for the Southern California Baptist Convention.

► **REV. E. RAY DUGGER** resigned as Plateau Area Director of Home Visitation Evangelism on January 1, 1947 to accept the call as Pastor of the Calvary Baptist Church, Sacramento, Cal.

► **ON SUNDAY OF SACRIFICE**, December 1, 1946, the First Baptist Church, Leffingwell, Conn., unveiled a solid bronze plaque in memory of Dr. and Mrs. Francis Howard Rose, who were among the 11 martyred missionaries in the Philippine Islands. A special memorial service featured the unveiling ceremony. The address was delivered by Foreign Secretary Elmer A. Fridell. During his recent extended tour of Baptist mission fields in the Far East he had visited Hopevale where the 11 Baptist missionaries spent their last days on earth. The plaque carries the following inscription:

IN LOVING MEMORY OF  
REV. FRANCIS HOWARD ROSE, D.D.,  
AND HIS DEVOTED WIFE,  
GERTRUDE HAZELTON COOMBS,  
OUR MARTYRED MISSIONARIES,  
WHO GAVE CENTRAL PHILIPPINE COLLEGE,  
ILOILO, P. I., 30 YEARS OF SERVICE,  
AND WHO MADE THE SUPREME SACRIFICE,  
DECEMBER, 1943

► **TEN ADDITIONAL CHAPLAINS** were granted relocation assistance by the Home Mission Board at its last meeting. Seven others who had been receiving such grants from the World Mission Crusade fund have been located in pastorates or in other Christian service and no longer require help. Thus far 35 Baptist chaplains have been helped during their adjustment.



## Much Is Required of Us

### *A Meditation on Emphases in February*

By REUBEN E. NELSON

*Everyone to whom much is given, of him will much be required.—*

LUKE 12:48

**F**EBRUARY brings an interesting combination of emphases. As Baptists we think particularly of Denominational Day on February 2nd and of the World Alliance, and of Race Relations on Sunday, February 9th. The birthdays of our two greatest presidents, whose principles were in real alignment with Baptist thought, draw further attention to that which is both a heritage and a debt to all Baptists.

The modern era of church history presents ample evidence that the Baptist position has consistently and naturally appealed to the masses. Baptists have sought to claim for all men a freedom in things spiritual. Because they have been unwilling to recognize the right of either ecclesiastical or secular hierarchy to come between man and God, they have helped men to a supreme evaluation of the individual personality. Baptists have therefore been a compelling force in history.

Our Debt As Baptists arises from the requirement of this hour. To the true Baptist believer there can be no distinction between race or class. Non-Christians may arrive at similar conclusions; but this helpless, struggling world needs the power of the gospel to impel the human character to act on the conclusions to which his intellect has forced him. Baptists have always brought the gospel to the masses because Baptists are of the people.

In this crucial hour of human history—we to whom so much has been given—we have a debt to pay!



### You Can Change Their Faces

*A New Poster Now Available from the World Relief Committee*

By STANLEY I. STUBER

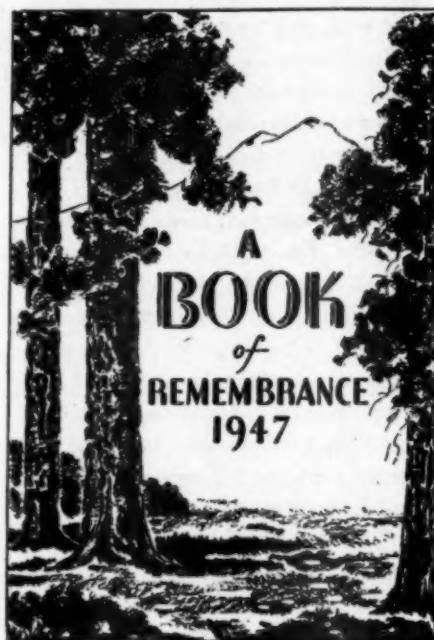
A unique free poster is available to churches by the World Relief Committee. It contains 40 pictures of suffering children all over the world. People who bring five pounds of food or clothing, or who give 25¢, are given a sticker picture of a smiling, happy boy or girl to be pasted over any picture on the poster. These stickers are supplied with the posters. If you would like this combination world relief Change Their Faces poster, send a postcard to Secretary Stanley I.

Stuber, World Relief Committee, 152 Madison Ave., New York 16, N. Y. The money collected may be sent to this same committee. The food and clothing should be sent to any of the Church World Service collecting centers (*See MISSIONS, December 1946, page 619*). For 25¢ you can buy four pounds of special relief cereal consisting of ground oats, wheat and soybeans. One pound equals 1,650 calories. For 25¢ you thus give life to a child for four days.

Clothing, bedding, shoes, all in good condition, should be sent prepaid to Church World Service. Be sure to give name of your local church. Needed now are canned goods (of high food value and low water content), carpenter tools, kitchen ware, silverware, toys, dolls, games, sewing materials, children's books, cotton feed bags (*washed*), school supplies, linens, candles, bar soap, cloth scraps, thread, needles, buttons, felt hats, and medical supplies.

### Book of Remembrance

*A Book of Remembrance*, for 1947, with daily devotions and stories of missionaries and mission fields is now available. Price 25 cents per copy. Order from the Literature Bureau, 152 Madison Ave., New York 16, N. Y., or from any American Baptist Publication Society store, 25¢.



### Greater Needs Demand a Much Larger Unified Budget

Within the next six months Northern Baptists face one of their greatest financial tasks in terms of a three-way challenge. (1) The World Mission Crusade with its



## NEXT YEAR'S INVESTMENT IN WORLD MISSIONS

TENTATIVE NORTHERN BAPTIST UNIFIED BUDGET  
FOR 1947-48

**\$6,100,000**

This represents an investment of \$4,800,000 in the regular ongoing missionary work at home and abroad, plus special projects, including world relief and an Evangelistic Crusade of \$1,300,000.

\$14,000,000 goal and with pledges over an 18-month period. (2) The regular on-going Unified Missionary Budget of \$4,400,000 to be raised in full before April 30, 1947. (3) The underwriting in pledges of the 1947-48 Unified Budget of \$6,100,000, through the Every Member Enlistment during March.

Some may be tempted to ask, "Why increase the Unified Budget again?" The answer to this question is not to be found in the New York Office, but in city societies and state conventions, in the home and foreign mission societies, and in the greatly increased needs upon the various mission fields.

According to the United Stewardship Council's latest statistics, Northern Baptists give an average of \$4.72 per member a year for total benevolence, \$17.36 for congregational expenses, and only 94 cents for foreign missions. No Christian can be proud of that record. The trouble with the budget is that Baptists are not giving half enough to the cause of Christ. While the current trend in giving is slightly higher, it is nothing to boast about. The increase, in some foreign mission items is due partly to gifts for postwar rehabilitation and for food and clothing. What would happen if we should let our new average giving drop again after our World Mission Crusade? This is simply out of the question. The needs are tremendous. We must



*Dr. Francis C. Stifler of the Bible Society shows Rev. Bruce McGraw of Somerville, N. J., Japanese, German, Russian, and Chinese New Testaments*

lift our sights, enlarge our giving, and advance into new and wider areas of Christian service.



► WITH ITS WAR EMERGENCY FUND toward which Northern Baptists have given \$117,369 in the past five years, the American Bible Society is majoring on the production and distribution of the Scriptures in these four languages, German, Russian, Chinese and Japanese. Except for the Russian where the need lies largely behind "the iron curtain" but is known to be very great, the demands from Germany, China and Japan are enormous and very pressing. Moreover, the regular work must go on as usual in this country where every year the distribution is approximately 6,700,000 copies in Latin America, India, the Philippines, Korea, Siam, the Near East and Africa. The demands for this basic missionary service of getting the Bible to the postwar world are unprecedented and call for a generous response.

### Lesson in Understanding

Great interest was aroused over the United Nations marvelous translation system at Lake Success. Each delegate had at his finger tips five languages: Chinese, Spanish,



*The Security Council of the United Nations in session*

Russian, French and English. This was not only a great time-saving system but also a lesson in understanding.

When a delegate at the United Nations spoke into his individual microphone the words were sent by wire to all of the five language booths. From there a translation was broadcast to each desk which was equipped with earphones. By turning a dial the listener could select the speech as it was being delivered in Chinese, Spanish, Russian, French or English. Thus sci-

ence was being placed at the service of world peace. Our missionaries, supported through the Unified Budget, also have a wonderful translating system. It is the spirit of Christ which brings understanding and brotherhood. When Christ speaks he is understood in all languages.

#### Sermons Wanted!

The 3rd volume (1947 edition) in a series on *Best Sermons* is now being compiled by Mr. G. Paul Butler for publication by Harper

and Brothers and the compiler is searching for material. In preparing volumes I and II he read over 11,000 sermons. Pastors of all denominations are invited to participate by submitting a sermon for consideration. The sermon should have been preached between October 1, 1945 and December 31, 1946. This is not a contest but a search for sermons with homiletic and spiritual values for today. Address all sermons direct to G. Paul Butler, 481 Riverside Drive, New York 25, N. Y.

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## The Baptist World Congress in Copenhagen

*The annual message for Baptist World Alliance Sunday, February 2, 1947 has special significance for the 7th Baptist World Congress that is scheduled to convene in Copenhagen, Denmark, July 29-August 3, 1947*

TO the Baptists of the world we send greetings and we call upon all to observe Sunday, February 2, as Baptist World Alliance Sunday.

During the long night of the World War, we were able to keep open many lines of communication. In spite of censors, bits of news from our churches in lands occupied by hostile armies got through to the offices of the Alliance in London and Washington. This interchange of news brought cheer and hope. Moreover, countries not actually occupied often suffered as much as those in which battles were being fought. Baptists in lands untouched by war knew of the distress and responded nobly with material aid.

As soon as hostilities ceased, steps were taken to renew fellowship. Letters and visits were exchanged. Very early a strong desire was expressed for still closer contact with fellow Baptists than had been possible during the war. It was five years after the first World War before a world congress could be held in Stockholm in 1923. We expect to hold our next meeting much earlier than we did then. Plans are well advanced for the Seventh World Congress in Copenhagen July 29-August 3. There we shall find ourselves lifted above racialism, color distinctions and nationalism. In that conference there will be no enemies nor ex-enemies. It will be a gathering of brothers in Christ who belong to the great Baptist family. Let us pray earnestly that by God's help our fellowship may be greatly strengthened and the cause of our Master advanced.

The war has left many of our brethren in certain countries in great need of food, clothing, shelter, and medicine. Some are not only homeless but stateless. Provision must be made to meet also their spiritual needs. They need Bibles and hymnbooks. We must help rebuild houses of worship. Theological schools must be reopened. By material aid and words of comfort let us do what we can to encourage those who are in danger of falling into despair. Let us make Baptist fellowship real in this time of trouble. The Alliance stands ready to help in bringing those who need into touch with those who can give.

We must not only relieve distress caused by the war, but we must do all we can to prevent another such catastrophe. The war came because men were sinners. Now as in the past all too few seek to know and to do the will of God. It is impossible to build a new world without new men. The hearts of men must be changed if we are to have a lasting peace. Hate, prejudice, jealousy, greed, and pride of nation and race brought on the war, and the war has strengthened all these evil passions. We cannot escape from the miry pit into which we have fallen without the help of God. The gospel of Jesus faithfully preached is our only hope. Let us pray that God will pour out his spirit upon all mankind and give us a revival and that Baptists the whole world over may be instruments in His hand.

J. H. RUSHBROOKE, *President*

WALTER O. LEWIS, *General Secretary*



## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

### Edward H. Clayton

Edward H. Clayton, missionary-educator for 30 years, died on November 17, 1946, in Dayton, Ohio, on the very eve of his return to China. Dr. Clayton, whose heart condition had prevented an "all clear" by medical authorities, nevertheless had besought the Mission Board to allow him to serve to the end in the land and among the people he loved. Appointed by the American Baptist Foreign Mission Society in 1911 Dr. and Mrs. Clayton served first at Hanyang, East China, then in Huchow. In 1903 Dr. Clayton became the Principal of Wayland Academy, Hangchow, largest high school for boys in the East China Mission and he was closely associated with this ever-growing institution throughout the next 20 years. During the Japanese occupation Dr. Clayton remained at Hangchow, and the Wayland Academy campus became a haven of refuge to women and children. At one time over 3000 persons were sheltered and fed. He was born in Asbury Park, N. J. December 10, 1886. He was a graduate of Colgate University (B.S. 1910), and Columbia University (M.A., 1925). In 1939 Colgate University conferred on him a D.D. degree. He was the author of *Heaven Below*, a fascinating story of mission work in general, with the tragedy of war experiences highlighted. His death is a great loss to Wayland Academy, and to the whole mission enterprise. He is survived by Mrs. Clayton, and five children.

### David Warner Graham

Rev. David Warner Graham at the age of 40 died suddenly of a heart attack in Rangoon, Burma on September 26, 1946. He was a missionary of the American Baptist Foreign Mission Society on leave serving with the United States Office of War Information. He was born in Reynoldsburg, Ohio, June 22, 1906, was a graduate of Muskingum College, Carnegie Tech., University of Pennsylvania, and of Bucknell University. In 1935 he received his B.D. degree from Crozer Seminary and was appointed to foreign service in January 1937. With the outbreak of war in

Burma, Mr. and Mrs. Graham, finding it impossible to continue missionary work, entered war activities. Mrs. Graham was employed as confidential secretary to the American Military Mission while Mr. Graham joined the Seagrave Unit (Harper Memorial Hospital Mobile Hospital Unit). In October, 1942, Mr. and Mrs. Graham went to Chengtu, China, and joined the staff of Ginling College. Their contract was for a year only and in July, 1943, they returned to New Delhi to take up work with the Office of War Information. In July of 1945 Mr. Graham made a visit to Burma where he saw many of the Karen leaders. In November of 1945 he was in Rangoon with the United States Information Service. In June, 1946, the Karen Theological Seminary requested Mr. Graham to undertake the position of Director of Evangelism among the Karens, and

reported the hope of the Karens that he would give their call his favorable consideration, which his death has made impossible.

### Olive Russell

Miss Olive Russell, Secretary of Literature and Publicity of the Woman's American Baptist Home Mission Society for 17 years, died on December 26, 1946, in the Methodist Hospital, Brooklyn, N. Y. after a long illness. Prior to the years spent as Secretary of Literature and Publicity she served the denomination in volunteer work and as a commissioned missionary in the Christian Friendliness Department of the Society. Her first loyalty was to her Lord, and her joyous Christian living was an inspiration to all who knew her. Miss Russell's great gift of friendliness and genuine interest in other people surrounded her with a wide circle of friends who will feel that a precious part of their own lives has passed. Her spirit has been a force used for God's purposes and to lead others into the close fellowship with the Master that she herself knew. In a later issue there will be a further tribute to Miss Russell and her life among us.

### GOOD BOOKS

We will mail prepaid any book advertised in MISSIONS, or any other good book, new or old. Send us your want list for good books, new or old, or write today for free catalog of current titles. Satisfaction guaranteed. Our motto: "We do not sell 'Obnoxious' books!"

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Baptist missionary teaching an illiterate Indian woman how to read by means of a Laubach chart

### THAT THEY, TOO, MAY READ THE WORD OF GOD!

Only 54 out of every 1000 women in India can read. The tremendous job of raising literacy standards is part of the broad program of your Baptist mission stations there. To help carry on this essential work, give generously.

For information write Miss Irene A. Jones

#### WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

152 Madison Ave., New York 16, N. Y.



# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## The World Day of Prayer Fosters Brotherhood

*The observance of the World Day of Prayer is always as significant on foreign fields as at home. Probably on no field does women's work owe more to the wives of missionaries than in Congo.*

### Vanga Church at Prayer

By MARGARET E. JUMP

THEY began coming almost before we had finished breakfast—the people from the villages who were to join in Vanga for a World Day of Prayer service. It took Pastor Kohto's deep bass voice as he rumbled, "Kala pi," to quiet the congregation. But that's just the African way, for our Vanga World Day of Prayer service was the most meaningful I have ever attended. Perhaps it was because it was my first in the Congo, or perhaps because I had helped Kohto prepare the program, but I know it was also because God was there and many of us truly felt the world-wideness of Christ's love.

We followed the program as it had been sent to us, but we also paid tribute to the missionaries and native Christians of the Philippines who gave their lives for their brothers and for Christ. After the pastor had told the story, as only an African could tell it, the large and noisy congregation was perfectly silent in tribute to those who gave their lives for that Cause in which we all have a part. And then Kohto prayed. We had had a longer prayer period previously, but it was Kohto's prayer that was world-wide. He prayed in the Kihungana language and we could not understand all that he said, but we know that he prayed not only for the African Church, not only for our Philippine Mission,



*Trained Congo women at Vanga*

but also that God might be made known to the people of all nations—Germany, Japan, China, Africa, India, and America. His prayer was that individuals might know the Peace of God in their hearts, for only in that way can there be peace in the world.

A previous appeal had been made for gifts to help rebuild the Philippine Mission and the Christians had given their money to the village teachers. As we sang "Send the Light," the teachers or deacons came forward to put the contributions of their villages in a box. The chairman of our Student Government came with gifts from the school. Then others came too, some who wanted to give more, some who had not given previously. One of our young teachers who earns 35 francs (81 cents) a month came forward with an extra gift. We

know that he had already given his tithe. Later the children brought their offering of 78 francs. It was all symbolic of the Vanga Church as they did their part to "send the light."

Their thousand francs is not a large sum of money, but the love and prayers which accompany it increase its value. Services were held at some of our other posts too, and the pastors wrote letters which they hope will be answered by their Philippine brothers. We'd like to share some letters now:

*To our brothers in the Philippines:*

We heard your story that you are praying much that God will help you again. All of us of the Kingangu Church are praying together that God will again turn His face to you, and revive you, and give you His strength and His peace. We prepared in fellowship this little gift (420 francs) to help you a little. Receive this gift in the love of our Saviour, Jesus. We, the Church members of Kingangu, hope very much to receive an answer from you, our brothers in Christ.

We are writing to you as brothers with one Father-God. In Jesus Christ, our Lord, we share the fellowship of salvation and faith. Together we believe that Jesus died and rose again for us so that we can have life with Him. And since we have life in Him and you have life in Him, surely we are one. There is no other way. (John 3:16)

We have heard a great deal of the troubles and sorrows that came to you because of the war, and we pray together with you about them. We think of the many that were killed, many because they had a great hope and faith in Jesus Christ. We have heard of your missionaries, too, who died for that faith.

We think that now other missionaries have come to you to begin again God's work in your country, and we

pray that these gifts we send may help our friends and brothers. It is not a large gift, for we do not have many riches, but we send it with love in our hearts, and with rejoicing that we can be in fellowship with you. Receive this gift of 269 francs to build again your churches. We do this in the name of our Lord Jesus Christ, and because we love each other. *John 15.9-17 I Corinthians 13.4-7*"

The world Day of Prayer at Vanga is just one link in the chain that binds all Christians together. But now the Vanga Church is growing because it is giving.

### The Makings of Peace

By VIOLA L. SMITH

**E**ACH World Day of Prayer observed here at the Kikongo Station is one of rejoicing as we see the growth which our women are making. It has not been very long since the first woman voiced a very timid prayer in public. It was even more recently that the first woman publicly read the Scripture.

But this year one of our own young married women was able to conduct the service, choosing those who would read the Scripture passages, and those who would lead in special prayer. We had ordered 50 printed programs with the thought that they would be more than sufficient for the number of literate women who would attend. It was a happy surprise to find that a much larger number of programs could have been used.

However, it was not this surprising percentage of literacy that most impressed me during the service. The subject this year was "Peace," and as I looked at that group of about 200 women, I could not help but think about the part they would play in world peace. Perhaps just a small part, but an important part.

As we approached the church we were delighted to find a rather large group of Bahumbu women

from Kunimbu village. When I left for furlough, women from Kunimbu village were not greatly interested in the World Day of Prayer. We had not one Christian among them. The Bahumby are the land-owning tribe and are regarded as oppressors by the other tribes. Yet here was this group of a dozen or more women from a tribe whose name had been associated with strife rather than peace.

On one of the front benches sat Louise Lau, who was widowed while we were away. Her husband died very suddenly and mysteriously as they served as evangelists in a particularly new field. What was she doing at Kikongo, so far from her own village? Why was she sitting there, a respected mem-



*An unknown hand planted this weather-beaten cross generations ago in Belgian Congo*

ber of society, a mother working in the maternity section of our hospital to support herself and her children? Why wasn't she in her own village being accused of causing her husband's mysterious death by witchcraft? Why wasn't she frantic with fear? Why should she have that look of peace? It must be that she has found "Freedom from Fear."

Two women sat side by side. My eyes popped when I saw them. How could it be! Malandila and Nsasala sitting side by side at a prayer meeting! During the last days before my departure for furlough, I had vainly tried to persuade them to be reconciled. Their quarrel had been so foolish, in our eyes, and yet no more foolish than many of the quarrels which bring nations to war. They had refused to be reconciled and my heart was heavy as I left them, screaming their hatred at one another in the village street. But now I come back to find them reconciled, sitting side by side to pray for peace in the world. They could pray, because they had learned how to establish peace between themselves.

In a little group of three, in glaring contrast to the dark-skinned women on every side of them, sat the white women. One of us was a newcomer to Kikongo. Gertrude Anderson, for many years a missionary in Burma, inspires us by her courage. After having learned four or more Burmese tongues, she is enthusiastically putting herself to the task of learning a Congo language and accustoming herself to Congo climate. This has not been too easy since she arrived in the midst of the hot season, and almost immediately came down with a severe malarial fever and a trying streptococcus skin infection.

So it was not hard to pray for peace. The answer to our prayer is the Prince of Peace. It is He who brought the "Master Race" to our service; it is He who gave Lau "freedom from fear"; it is He who taught Malandila and Nsasala how to establish peace between themselves; it is He who gives each one of us the courage to pray and to live so that His Kingdom may be established and peace may come to the whole world.





## Where Skin Color Does Not Matter

When I came to begin my work at Olivet a year ago, it was with eager anticipation, but also with "fear and trembling" since to be the white member of an interracial staff and to work with Negro children was a new experience to me. This year only the eager anticipation remains. Almost daily I have said to myself if not to someone else, "How much I would have missed, had I not been willing to come to Olivet." I cannot hope to know all the answers to the race question, but I am learning.

As I become better acquainted my respect for the people with whom I work continues to grow. I am beginning to appreciate something of what begins to take place in the heart and mind of many a Negro. How shall I answer when a little boy in the nursery school asks, "What do you eat, teachah, to make yo' skin so white?," or when a high school girl asks for permission to touch my hair, "To know how it would feel to be white"?

Ever before me is the young Negro mother, who hesitated to send her little boy to me in nursery school. As a child she had an unhappy experience with a white woman which left her with a badly mutilated hand and arm. After observing in the nursery school on different occasions, she enrolled her little boy. Weeks later, when she explained why she had been so hesitant, she said, "Now when my little boy grows up, he can remember that at least one white woman was kind to him."

Just before nursery school closed, a little boy kept following me

around the room. Finally he said, "Yo' skin is white, ain't it?"

"Yes, it is."

"Mine ain't."

"No."

"It don't mattah, do it?"

"No, Wesley, it doesn't matter at all."

"Teachah, what do mattah?"

"Wesley, the color of our skins doesn't matter, just the color of our hearts and minds."

"Yo' mean like if they's clean?"

"Yes, that's exactly what I mean."

"Teachah, that's jes' what my mother says."

On the following morning he reported, "Teachah, I tol' my mother she was right!"—*Ottillie Pechous*, Olivet Christian Center, Chicago, Ill.

## Evangelism Among Children in Arizona

What an interesting summer this has been! When school was out there was still such a hustle and bustle. Where were boys and girls hurrying? Vacation Bible School, of course. But why all the rush? The nearby Nursery School was to be closed for remodeling on the first of June and that would mean no room for individual classes. Some 175 youngsters found their way to two weeks' school where they learned that the unsearchable riches of Christ are for them.

Nearly 30 little primaries sat spell-bound as their teacher showed them from the precious Word the Wonderful Saviour who loved them. Then they were asked to bow their heads and any who wished, should ask the Lord Jesus to come into their hearts. After

prayer a little girl, eight, said she had asked Him to come into her heart and went on her way rejoicing. Her life had truly been changed and how she longed to bring her little friends to Him too.

The two weeks came to an end too soon. But that was not the end, only the beginning of even greater things in another community.

A little Sunday School had been started in another location in Arizona last February, but beginnings were very small and slim. The building that had been used for Sunday school on Sunday afternoons was not available except after five P.M. There was a backyard available, but the Arizona sun is scorching in June. Then almost the last minute He graciously opened a lovely five room home to us for two weeks. Every nook and corner was utilized. On the first day 16 came. The second day brought a real surprise for the attendance doubled. By the end of the first week, the enrollment had risen to seventy-five with seventy-two present. How the children loved to hear the Gospel! Catholics, Mormons as well as many other groups were represented.

Among those who accepted the Lord was an eight-year-old girl who had shown most unusual effort in Scripture memorization. She brought her father to the closing program. The following Sunday our acting pastor and I called in that home. The young mother had been so thrilled with the children's opportunity in Bible school. Presently the young father walked in, followed by the pastor, stepped over to where his wife sat and said, "I'm through with the life I have been living. From now on my life



is to be lived for Him." Surprise, amazement and distress were all written upon her face. And then we showed her the plan of salvation from the Word and knelt down in prayer. Words of confession poured from the lips of this young man as he penitently returned to the Father, and then continued: "And dear Lord, help my wife to see it this way too." There was a struggle, but finally she poured out her heart before the Lord and accepted Him as her Saviour.—*Hulda S. Suderman, Phoenix, Ariz.*

#### From Cynical Scoffer to Honored Deacon

Little has been reported about the work of the Mexican group which holds its meetings in Aiken Institute, yet their devotion to the Kingdom and their achievements have continuously been a real inspiration to the missionaries here. At a recent meeting in which they celebrated their church anniversary one of the deacons presided, with ease and dignity. Of course, this was to be expected of him, was he not a deacon of the church? But only a few years ago he scoffed at religion. One day at work he ate his lunch with a fellow workman and was amazed to see the man bow his head for silent prayer. The fellow worker who was one of our Mexican Christians explained that he was thanking God for his daily bread. "Man, you must be crazy to thank God for something you bought and paid for yourself!" The Christian chatted about God's care and finally gave the "Come and see" invitation. After finding the church he soon found Christ and through the ensuing years the scoffer was transformed into the honored deacon, the Sunday school superintendent and the Christian gentleman who presided so graciously at their anniversary meeting.

Two of the young men of the church have entered the ministry.

Another member graduated from the Spanish Seminary in June. Next June two of the young women will graduate from the same seminary, one will marry a minister and work in Mexico, the other will take up a course in nursing so that she will find more open doors when she goes to serve in Mexico. Recently two other girls have decided to prepare for missionary work as soon as doors open for training.—*Emma K. Kampfer, Aiken Institute, Chicago, Ill.*

#### The Younger Generation in Mexico

This term we are enjoying a Teacher Training Class with 12 regular members, all of whom have been very faithful and seem intensely interested. One fine young man is from Puebla and a graduate of Colegio Howard. Five of the seven girls are also graduates of our school. We rejoice to see our boys and girls preparing for definite service in the Sunday school.

Last year, after school hours, we gave a short Bible course to the pupils of the upper grades who wished to attend. The attendance varied a great deal, so this year when we decided to offer the course "Settling Disputes" prepared for Vacation Bible Schools, we determined to make it an invitation affair, with permission from the parents. We chose those whom we felt could best profit by the lessons, and expected to have a class of about 20, but 27 asked to enter. So we have had a full room. We have a lesson with either a Bible or character story, then learn a Bible verse. When we review the memory verses, most of the boys and girls vie with each other in repeating the verses called for. We hope real inspiration will be gained by the pupils.

We are finding out more and more that moral help is given to few of the children from their

parents. A father came to pay his son's tuition. Later we learned that he has several families. The mother of this boy has come to school several times, with tears in her eyes and sorrow in her heart, to tell his teacher her troubles. The father took her son away from her and forced him to live in the house with one of the man's other "wives." The boy's mother and he were both rebellious, and the former even threatened to take her own life. Another mother calls up once in a while to speak to her ten-year-old daughter. She is separated from the father who is living with another woman and has this little girl with him. Poor children, what can be expected of them?—*Mabel V. Young, Puebla, Mexico.*

#### Calling to Your Attention!

*Interracial Picture Series:* six pictures, each 8½ x 11 inches, featuring various phases of race relations. On the back of each picture is a human interest story to be told when the picture is presented to a Sunday school class or other groups. Price 25 cents for set of six.

*Kin to Me:* a 48-page book of pictures, facts and incidents, presenting Baptist Home Mission work among Negroes, Indians, Chinese, and Japanese. Every Sunday school teacher, program builder, mission study leader, and young people's worker should have a copy of *Kin to Me*—price 25 cents.

*Mather Profile:* a free leaflet describing Mather School for Negro girls at Beaufort, S. C.

*The Road Back Home for Returning Japanese:* a free leaflet in which a missionary takes the Caucasian American conscience for a ride over rough roads. This is *required reading* for every liberty-loving American.

*70th Anniversary Date Book:* a volume of Home Mission information including significant dates of achievements by Baptist women from 1877 to 1947, a history of the Woman's American Baptist Home Mission Society, illustrated stories of ongoing activities, and a description of the

(Continued on page 127)

# THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance and Promotion, 152 Madison Ave., New York 16, N. Y.

## Favors Around the World

Are you planning a missionary luncheon or perhaps a church supper for Family Night? If so, remember that table decorations and favors not only add to the attractiveness of the tables, but frequently serve to arouse or fix interest in some particular field.

We are indebted to Mrs. Ralph L. Palmer, of Detroit, for a description of the Interpreters' Luncheon at Grand Rapids last May, one of the special Convention features. The favors and decorations were made by a group of Michigan women—Mrs. C. N. Barnes, Mrs. Gordon Broholm, Mrs. Fred Denning, Mrs. M. C. Ellenburg, Mrs. Willard Moore, Mrs. John Dirken, Mrs. Paul Parker, Mrs. A. L. Roth, Mrs. Fred Scott, and Mrs. Paul Watson. They also planned the table decorations for the 75th Anniversary banquet.

There is a table for each field:

**JAPAN:** A Japanese floral arrangement in a shallow plate formed the centerpiece. Favors were pleated fans, each made from a five-inch circle of flowered wrapping paper, scalloped, and tied with a ribbon bow, and mounted on a card.

**CHINA:** Green vines trailing from real paper Chinese lanterns set the keynote. The vines were in vases concealed in the lanterns. The design was carried out in the favors—each guest receiving a doublefold water-color lantern cut-out, with authentic Chinese characters written by a returned missionary, the translation inside.

**CHINA:** The favors for the second "China" field were small coolie hats made from a seven-eighths circle of neutral wallpaper, lined

with purple or cerise crepe paper, complete with chin strap made of a bead-tipped cord. The circles are cut through to the center, and slightly overlapped before pasting, resulting in the familiar peaked design. Grains of rice spilled from the overturned hats. A large crepe-paper coolie hat was centerpiece.

**CHINA:** A beautiful china teapot served as a centerpiece, and set the keynote for the third table. The favors were double-fold teapot cut-outs decorated with flowers cut from greeting cards. Tea-balls were inserted in slits in the cut-outs, the labels replaced with contrasting colored tags. Green and yellow teapots alternated at the place settings.

**PHILIPPINE ISLANDS:** The centerpiece was a bamboo mat heaped with tropical fruit. Each guest received, and later proudly wore, a single large tropical flower made of pink and coral duplex crepe paper.

**AFRICA:** A small brown thatched hut cut-out, with a green cut-out palm tree pasted on it, stood at each place. The thatch and the palm leaves were effected by merely snipping the edges. Flowers were used as a centerpiece.

**ASSAM:** Colorful parrots fashioned from painted peanuts, with pipe-cleaner legs and vari-colored crepe paper tail feathers, were perched on the water glasses, making a very gay table. A pottery bird flower holder with green vines formed the centerpiece.

## YOU HAVE BEEN IMPRESSED

By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine.

HAVE YOU EVER THOUGHT OF A  
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**SOUTH INDIA:** The favors were individual blue-gray tile plaques, decorated with small colorful elephants in oil paints. These may easily be duplicated by the use of decals. For the centerpiece two large hand-painted elephant cut-outs were held erect by six tiles.

**BURMA:** Doublefold elephants cut from gray construction paper were decorated with fringed paper blankets and skull caps of green and purple. Colored sequins were pasted to the blanks, making glittering favors. Halves of cocoanut shells filled with trailing vines made the center piece.

**BENGAL-ORISSA:** Indian dolls were fashioned from pipe-cleaners, with stocking heads and hair, and dressed in silk blouses and saris. A large black elephant surrounded by smaller black elephants proved effective as a centerpiece.

**AMERICA:** This was the head table. Individual notebooks, each with a small map (mission field) on the cover, were linked by ribbon to a large Bible. Place cards were on the seven-league-boot theme—"Hand me down a pair of seven-league boots, I have the world to traverse."

## NEW !!

Suggestions for using current literature on *India* will be found in the December, 1946, issue of *Program Pointers*. Copies will be sent free while the supply lasts.

After a lapse of several years, programs on *A Book of Remembrance* have been prepared. Write for a free copy. *A Book of Remembrance*, as doubtless all good program-builders know, is our denominational missionary handbook and birthday calendar of prayer, priced at 25¢.

Spiritual Life Chairmen and others looking for devotional and Stewardship suggestions will welcome *Majors and Minors*, a new booklet priced at 10¢.



# MISSIONARY • EDUCATION

## World Evangelism

### COMBINED HOME AND FOREIGN PROGRAM MISSIONARY EDUCATION 1947-1948

The Bible has gone around the world and has spoken for itself to the hearts of many men. Missionaries have penetrated most of the countries of the inhabitable earth, yet there are multitudes who have not heard the Gospel and other multitudes who have not responded to its call of opportunity. Spiritual incentive and moral integrity are the only safeguards for plans for world peace, say both politicians and military men. The Gospel of Jesus Christ is the answer if we but work out the plan of God. The books and courses for 1947 and 1948 are planned to help us think and act, that Christians may be more effective and the Gospel may reach all mankind.

#### For Adults

*Committed Unto Us*, by Willis Church Lamott. Cloth \$1.50; paper \$1.00. The Christian's supreme responsibility, the work of reconciliation, motivated by God's love is manifested in the lives of consecrated persons and in the services of witnessing groups and institutions everywhere.

*A Guide for Leaders of Adult Groups*, by Margaret B. Cobb. Based on "Committed Unto Us," by Willis G. Lamott. 35 cents.

#### For Young People and Seniors

*New World Ahead*, by David D. Baker. Large format. Illustrated with pictures, graphs, and maps. 75 cents. Text and pictures describe the problems that confront people in many lands today and practices followed many years before the war. The power of

Christianity to change lives and society is interpreted as the best promise of a "New World Ahead."

*Discussion and Program Suggestions for Youth on "World Evangelism,"* by Oliver deW. Cummings. 35 cents.

*Great Is the Company*, by Violet Wood. Cloth \$1.25; paper 75 cents. Stories of adventures of the great company of men and women who have translated the Bible into the languages of many people.

*How to Use "Great Is the Company"* by John L. Lobingier. 16 pages. Paper 15 cents.

*That All May Know* by Five Youth Leaders. 50 cents. Course on "World Evangelism" to help seniors and young people see their own responsibility in sharing their Christian faith.

*Christianity Where Men Work* by Ralph N. Mould. Paper 50 cents.

Elective course for older young people and young adults. Opportunities Christians have to witness to their faith daily wherever they work. Summons to work for Christian practices in labor-management relations.

#### For the Junior High School Age

*Why Church?* by Marguerite Harmon Bro. Cloth \$1.00; paper 75 cents. Susan, Shorty and their gang discover that joining First Church means becoming part of a world movement with responsibilities as well as privileges.

*In Every Land* by Helen E. Baker. Paper 60 cents. Expanded course on the world-wide fellowship of the Christian church. Source material, worship programs, suggestions for activities, and plans for ten sessions.

*Frontier Books.* The first four home mission biographies, which launch the new series of Frontier Books. 24 pages. Paper 15 cents each.



Map showing distribution of Americans of Negro Lineage



*The Man Who Asked God Questions* (George Washington Carver) by Mary Jenness.

*Crusader for Justice* (General Samuel Chapman Armstrong) by Harold Bruce and Eunice Merrill Hunting.

*Missionary to Oregon* (Jason Lee) by Gilbert Q. LeSourd.

*Messenger of the Great Spirit* (Robert Rundle) by Muriel Beaton Patterson.

#### For the Elementary Grades

*Around the World with the Bible* by Gertrude Rinden. Cloth \$1.25; paper 75 cents. How boys and girls in various parts of the world have come to know of the Bible.

*My Story Book About the Bible* by Mabel Niedermeyer. Cloth \$1.25; paper 75 cents. An illustrated book of stories telling how the Bible is used and enjoyed by children of various countries.



#### Bible Book of the Month

FEBRUARY . . . . . ACTS  
MARCH . . . . . MALACHI

*Stories of the Book of Books* by Grace McGavran. Cloth \$1.25; paper 75 cents. Stories about the Bible through the ages and around the world.

#### Brotherhood Month

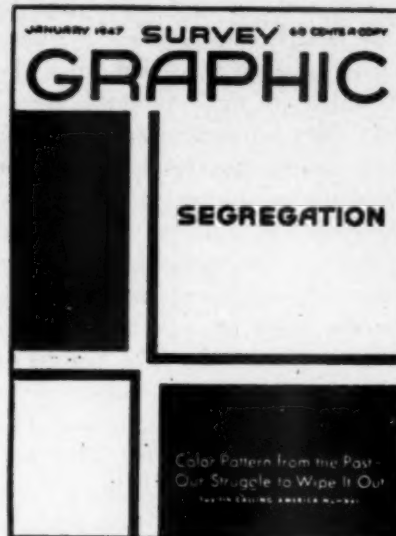
Appropriate to the Mission Study Theme of the year is emphasis upon Brotherhood Month.

From many places across the country have come reports of a new understanding between groups of various racial stock, new practical activity for communities or neighborhoods on the part of folk who are working together as Christian brothers.

Young people are working together effectively in Baptist Youth Fellowships without thought of difference. Children are being given an opportunity to experience interracial and intercultural fellowship in churches, sometimes for the first time in the history of those churches. Adults are responding to a new experience of brotherhood by enthusiastic participation in programs—in numerous communities.

In centers of greatest tension—east, west and south—people across the Northern Baptist Convention are making their interest in the value of personality felt through letters of commendation for acts of brotherhood and letters of condemnation for adverse attitude and action. But not enough of this type of influence is being exerted. Locally and nationally we must be more active. Guidance may be found in material from Depart-

ments of Christian Friendliness and Missionary Education and from the Council on Christian Social Progress. The program packet of suggestions for Race Relations Sunday—February 9, 1947—is available for ten cents from the Department of Race Relations, 297 Fourth Avenue, New York 10, N. Y.



This special number provides a thorough analysis of segregation as practiced in the U. S. A. It will gauge the cost to our people in economic, moral, psychological conflict—surveys progress achieved to date, and shows how this has been accomplished. Contributors include a score of distinguished workers in this field—journalists, churchmen, organizers, sociologists, historians, anthropologists. Prices: One copy for 60 cents; two copies for \$1.00; five copies for \$2.00. Send check with order. Survey Graphic, 112 East 19 Street, New York 3, N. Y.

## THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

#### Dear Friends of the Fellowship:

The late President Franklin D. Roosevelt's last address, written the day before his death and in-

tended to be broadcast the day following, had this challenging paragraph in it—"Today we are faced with the pre-eminent fact

that, if civilization is to survive, we must cultivate the science of human relationships—the ability of all peoples, of all kinds, to live



### *Interracial Youth Choir rehearsing for Interracial Church Fellowship*

together and work together in the same world."

In the light of several happenings in our world and in our country of late, emphasis on brotherhood and interracial understanding takes on a new significance. Let's mark February with intelligence and concern for the races of mankind. Let's release that intelligence and concern in a friendly experience of personal or group fellowship with those of another group. And won't you tell us about the experiences you have? Let us have action pictures too. They will inspire others to attempt something toward the building of a more brotherly world.

In view of the emphasis the Baptist Youth Fellowship is making toward race relations, Paul Converse, the National Chairman of the Interracial Commission, has a word for you here.

*Elvis P. Kappan*

#### *Dear Fellowship Friends:*

War always seems to bring many great changes in the life of a country. In the post-war period many acute tensions and conflicts arise as people try to readjust and return to the less strenuous life of peace. One of the areas in which

the tension is strongest after our second World War is that of race relations.

Many people still do not believe God "hath made of one blood all nations of men . . ." Many people are banding themselves together to forcefully "*put the Negro in his place*," or to terrorize various other racial minority groups. Just as sinister are the many personal incidents happening around us every day which betray prejudice on the train, street car, store, school, and housing area. Most Christians fail at the point of realizing that each incident is a witness made for the idol of racism. In the spirit of Christ we can each start something new in February which can carry through the months ahead. Each time we see a member of another race, we can make it a point to say through some small deed that we know they are also children of God whom He loves as much as anyone else.

We can do something in this area also in our BYF groups. Suggestions in Fellowship Features No. 4, *Adventure in Friendship*, and the United Christian Youth Movement pamphlet, *\*Christian Youth and Interracial Understanding*, are mere begin-

\*Price 20 cents. Order from International Council of Religious Education, 203 Wabash Ave., Chicago 1, Ill.

nings, but beginnings which many of our groups have failed to take.

February will become a genuine month on brotherhood and interracial understanding only as these things become a reality in our hearts.

Yours in Discipleship,

*Paul Converse*

#### **Interracial Adventure**

Young people of Boston have had a rich experience in interracial fellowship. Two projects which have grown are the Color Caravan and the Interracial Choir. Two of the experiences of the past year are related briefly here.

#### *Boston Color Caravan*

Six members of the Color Caravan went to one of the Baptist churches to spend the day. They not only had charge of the morning and evening worship services but they were used in the different departments of the church school and had charge of the junior high and senior high youth groups on Sunday evening. The pastor has spoken highly of the contribution which the young people made on that occasion. The message on Sunday morning was brought by a Negro young man who is studying at the School of Theology at Boston University. It was largely due to his leadership that one



*Miss Olivia Stokes, Assistant to Director at Baptist Education Center, New York, chairman of Baptist Youth Interracial Commission*

young girl in the local church rededicated her life to Jesus Christ.

The Color Caravan gave their drama "His Own People" at Ocean Park during the School of Methods on August 25. The working together of this cast of nine youths was a very interesting experience. A Negro young man who is a member of the Caravan and a student of law at Boston University explained his gratitude for having been invited to come into the Caravan and spoke of how much the experience of working with other young people and going into churches week after week has meant in his own life.

#### *Interracial Choir Busy Week-End*

Last spring about 30 members of the Interracial Choir went to the Baptist City Mission Camp for a week-end. The young people arrived on Friday night. After a weenie roast they joined in singing songs—camp songs, folk songs and some of the anthems which they have learned at Choir rehearsals under the direction of Mr. Arkwell. To close the evening, the State Baptist Youth Fellowship President, led in a service of worship.

On Saturday morning the young people gave four hours of work for the camp. Some of them chopped wood, while others mowed the lawn and pulled weeds around the

peonies. Some took wall paper off one room, put sizing on the wall and one coat of paint. In that same room the white woodwork, which had grown very dirty, was cleaned. Windows were washed. One group thoroughly cleaned the little stone chapel and then planned the order of worship for Sunday morning. Saturday afternoon was given to recreation. On Saturday evening the Rev. Spencer Parsons and his wife were our guests and "Spence" led a discussion group.

On Sunday morning the group gathered in the chapel. The service



#### *Interracial Fellowship, World Wide Guild House Party, Michigan*

of worship and special music was arranged and directed by the youths. After dinner the young people returned to Trinity Church in Boston where they sang at the annual Choir Festival.

Don, one of the Negro young men in the choir, offered to be used on a volunteer basis at Heath Christian Center teaching some of the boys how to make airplanes. —Dorothy Shimp.

#### *If You are Studying about Race*

Study will not be enough without action. So if you are planning some "Adventure in Friendship"

with some other racial group be sure to get the following: *Fellowship Features No. 4* for suggestions and guidance. Order from the Fellowship General office, 1701 Chestnut Street, Philadelphia 3, Pa. 25 cents. *United We Play* is full of practical ideas for building better race relations through the various types of play and leisure time activities. The pamphlet is free. Order from the Junior Red Cross, Southeastern Pennsylvania Chapter, Philadelphia, Pa. *A Monthly Summary of Events and Trends in Race Relations* is published by the Social Science Institute of Fiske University, Nashville, Tennessee.

Books to read are many and fascinating. Junior high age will enjoy *Twelve Negro Americans* by Mary Jenness and *Up At City High*, by Joseph Collomb; *Let's Get Together*, by Frances Nall and Ursula H. Bostick. Young people of high school age and older should have *The Moved-Outers*, by Florence C. Means; *A Brother Is a Stranger*, by Toru Matsumoto and Marion O. Lerrigo; *Blind Spots*, by Henry S. Leiper and perhaps *Color Blind*, by Margaret Halsey. Don't miss *Sense and Nonsense About Race*, by Ethel J. Alpenfels.

There are plays too. *Color Blind*,



*Dr. T. Z. Koo, Secretary of the World's Student Christian Federation and Professor George Kelsey, of Morehouse College, at Green Lake Youth Conference*



by Audrey B. Brown, is free. Order from the Department of Missionary Education, 152 Madison Avenue, New York 16, N. Y. Girls will like *We Call It Freedom*, by Dorothy C. Wilson, 15 cents.

A fine set of six pictures called *Interracial Pictures* is available for 25 cents. Each has a human interest story on the back of the picture.

(Unless otherwise noted materials should be ordered from nearest denominational book store.)

### Racial Fellowship at a Mission High School

Girls from seven hill tribes and many races on the plains have enrolled in the Mission Girls' High School of Golaghat, Assam. Many more girls have applied for admission in the boarding department than there is room for. In a letter from Miss Maza R. Evans, our missionary, she tells about some of them.

"A young Sema Naga high school boy arrived with a Sema man and his daughter, for whom he had made previous arrangement. The boy did most of the translating. After enrolling the girl, the father arose and wrapping his Naga blanket about him in a stately fashion, said he wished to say a few words: 'This is my daughter, the first Sema girl to enroll in high school. I have other sons and daughters. If she does well, I will send others. For the Semas this is a great occasion. We expect well of her. I am entrusting her to your care.' Taking a beauti-

fully handwoven Sema Naga skirt from the girl's hands, he presented it to me. Thus Nikhiili, the first Sema girl, is enrolled in high school.

"There are other girls to enter this first year of high school. Renu is entering into boarding life wholeheartedly. Hrangkami and Lianzami are big husky girls and are among the few who do not want to give up their tribal dress when they came to the plains. At first some of us were a little embarrassed for fear their skirts were coming off but now we understand it is just the way to wear them. Lucy Gray Sangma is a Garo girl, anyone in Assam would know by her last name, but some of you might think she or her parents loved English poetry. Little Meherunissa is a Mohammeden girl—her sister is teaching for us. We pray that each one may become a good Christian leader in her special group or village."

### A Pledge for Young Americans

The pledge below was developed as a result of cooperative efforts by Mrs. Minnie M. Rugg and her class at Barratt Junior High School, Philadelphia, in 1945. Why not try developing your own pledge or code in your Guild or Youth group?

"I will remember that the American people are a people of many races, religions, and nationalities.

"I will respect the right of my schoolmates and my neighbors to enjoy the freedoms I enjoy without regard to race, creed, or nationality background.

"I will constantly search for true facts so that I myself will not believe or spread rumors against any group of people.

"I will work for unity and peace in my community by opposing racial, religious, and nationality prejudice wherever I meet it."—*United We Play*

### Notes on Vesper Day

Fellowship Vesper Day was observed widely with reports coming in from Maine to California. The service, *The Voice of God Is Calling* was adapted and used largely with words of approval for its timeliness. A small group of eight in Illinois gave the service with one of their own number giving the brief address. A large group in California had a Mexican theological student as their speaker and made a sizeable offering for the World Mission Crusade. In Kansas an impressive service using a beautiful worship center and candlelight was followed by a tea with an older Sunday School class as hosts. In Connecticut the day was observed by two groups which began by the dedication of a heifer which had been purchased by one of the groups, followed by a fellowship supper and the Vesper Service.

The largest group so far reporting had about 900 from the Boston area. Mrs. Anna C. Swain, president of the Northern Baptist Convention a year ago was the speaker and a lovely tea was given for her following the service. The Boston Baptist Youth Fellowship Interracial Choir provided music. Churches from as far away as Lowell and Lawrence attended.

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## MISSIONARY EDUCATION FOR CHILDREN

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### *The Children's World Crusade*

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#### I'm an American

A little Japanese girl was a member of the Primary Department of

our Vacation Bible School at Lincoln Christian Center. While on a picnic at the park, several of us

were sitting on the grass together when one of the Chinese girls asked her if she were Chinese. She said,

"No." The Chinese girl then asked her, "Then what are you?" For a moment she did not answer, but finally replied, "Mexican." The Chinese girl persisted, "You don't look like a Mexican; you look Chinese." (She thought her to be Japanese but was hesitant about mentioning it.) Then the Japanese girl answered, "I'm an American!" That was my opportunity to show them that they were all Americans and that God's love was the same for each one. But imagine yourself in her place—afraid to say that she was Japanese!—*Eleanor Jaeger, Sacramento, Calif.*

### India Is Rising

Webb Waldron in the "Reader's Digest" for April 1945 tells the inspiring story of the Negro banker, Richard R. Wright. Paraphrasing a passage from his account we might apply to Ongole: "One day a visitor from America visited the Christians of Ongole. 'What message shall I take from you to the churches of the Northern Baptist Convention who are helping you?' he asked. The answer came back: 'Sir, tell them we are rising.'" We are, for the Lord is with us.

### News Notes from Burma

Pencils cost 32 cents. No toilet soap available. Stationery is almost non-existent. Umbrellas are usually made of leaves now. A teacher lives at the school during the rainy season because the family has only one umbrella. Another could not attend a certain meeting because her father had the family umbrella. Bread has been reduced from 50 to 25 cents a loaf. Teachers opened the schools without knowing whether they would get any salary. Fees gave them enough to live on because hundreds of children are trying to make up their four lost years of school.



*Sunday School class at Humboldt, Iowa*

### Thank You! Humboldt, Iowa

Sunday class of Mrs. Ostel Barker that has been collecting old Christmas cards and sending them to four different places: LaVonne Sundun, Ruth Davis, Joan Flemmig, Sharon Erikson, Sandra Loomis and Helen Wastum.

### Good Deeds

In our cooking club at Aiken Institute in Chicago we decided to try to do at least one good deed during the following week and then to share the experiences with each other when we met again. One girl had helped a blind man across the street; another had taken her little sister for a walk. For our cooking on this day we made a cake. Then we decided to take a piece to one of the girls who was at home with a cold. The girl was made happy and certainly we were. It made me think of the lines—

*"Not what we give but what we share  
For the gift without the giver is bare."*

—*Elizabeth Davis*

### Taming LeRoy

LeRoy, a boy of six, joined the Milwaukee Christian Center last fall. He is one of a large family who think of him as the least in importance and the greatest trouble-maker among them. When he first came to the center it was similar to the arrival of a small tornado. He tripped this one, knocked over chairs, grabbed some toy being used in the sand box and got a good

fight started. Just let your imagination run riot and you will not be far wrong as to what he thought and did. But he is coming through. He has not grown wings, but only once in the last two weeks have we had to take time out with LeRoy. I am looking forward to having an opportunity to plan and do some real work with the "LeRays," both boys and girls, who need to know Jesus Christ.—*Ruth Howard*

### Girls Work in India

#### *The Little Mother*

Mother's gone to the cooly work  
Father to the fields;  
I've a work I cannot shirk,  
For I just get the meals.

Rice to boil and pots to scour,  
There's the baby's yell!  
He must ride my hip an hour  
Or more, — I cannot tell.

— *Helen L. Bailey from  
"Children Sing in India"*

### Boys Work in India

#### *The Little Goat Tender*

Oh, it's funny to watch the goats as  
they graze,  
And I stand on one foot  
And laugh and shake  
'Til I almost fall,  
And both sides ache.  
When I watch the goats as they graze.

If it's grass they want,  
Then they go on their knees  
And scramble along  
And eat as they please,  
When the goats go out to graze.

If leaves look good,  
Then they stand up straight,  
Waving front legs  
At an awful rate,  
When the goats go out to graze.

Oh, I have to laugh at the goats as they  
graze;  
My job's to watch  
If they wander away,  
To bring them back  
If they start to stray,  
When I tend the goats as they graze.  
— *Helen L. Bailey from  
"Children Sing in India"*





*C. W. C., First Baptist Church, Winchester, Mass.*

### Good Work, Crusaders

We brought money this fall towards the \$15,000 for the Children's Ward at the Baptist Hospital in Managua, Nicaragua. We voted to have it used for medicines and toys. Now we are studying *Christian and Race*. We are making

blank scrap books shaped like a puppy and are sending an envelope full of pictures to go with each book, also some paste, to our Special Interest Missionary. Some of us are making wall cards for her too, using Madonnas and other Christmas pictures.—*Persis A. Richardson, Leader*

## THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

### Is There Value in Reports?

By ADA D. HARRISON

**H**AVE you ever stopped to think how our lives are guided by reports? You get on a scale to determine your weight and the report determines your diet. You look at the thermometer and dress accordingly. You may be ill in the hospital and a chart guides your physician in his treatment. It is so with report blanks in our Woman's Missionary Societies. They are our guides and they show our weak and our strong points. It is important that every local society do its best work and make good reports. Whether the society is large or small, you can make out a departmental report blank even if you have no chairman.

The association chairman can only measure her work by local reports. It is impossible, in most cases, for these chairmen to visit local societies. By receiving an accurate report blank she may measure the strength of her association. She can pick out the weak societies and try to strengthen them. The same is true in the state. Distances are too great and expense too heavy to allow personal travel of department chairmen. From report blanks the state leader may find the weak spots in associations and thus be guided in her efforts to strengthen weaker associations.

If you are a chairman or officer and must send in a local, association, or state report blank, you will be very careful to make it as accurate as possible. Keep a copy as a

guide for the next year's work. If you go out of office pass on this report to your successor. This is very important! From your report blank check whether you have or have not progressed during the year.

Each local society president may profitably call together her workers early in April, checking with them as to whether or not they have received their report blanks. She should also check with each worker on April 15th making sure her report has been sent in to the association leader.

When a chairman or officer takes a position she automatically accepts a responsibility. Her report shows how efficient and responsible she is in her department.

Reports show that in 1935-1936 we had 6,686 Baptist Churches; in 1945-1946 we had 6,947. In 1935-1936 our Love Gift was \$83,260.91. In 1941-1942 it was \$100,089.65 and in 1945-1946 we gave \$246,356.14. In 10 years we almost tripled our giving. This shows the value of reports as a guide in strengthening our work.

Do you know that we have 379,280 Baptist women in our churches of whom 148,182 are active in our missionary societies. We have 6,947 churches with only 3,779 local women's missionary societies. Assuming that the active women are the givers, 148,182 active women gave \$246,356.41 as a Love Gift, or an average of \$1.66 each. If the 231,098 other inactive women gave accordingly the total would have been \$383,622.68, based on the same average. This added to \$246,356.41 would have made a grand total of \$629,979.29 as our Love Gift Offering for 1945-1946.

Reports are of value. By them we measure our work and find our weak points. In the above report the weak point is the "inactive woman." We need to find her (231,098 of them) and make her an active woman.



# CROSS WORD PUZZLE

Because of space limitations and in order to accommodate the announcement on the opposite page, the Cross Word Puzzle is temporarily omitted.

## BOOK REVIEWS

(Continued from page 100)

A BROTHER IS A STRANGER, by Toru Matsumoto and Marion O. Lerrigo, John Day, 318 pages, \$3.75.

ANCIENT RECORDS AND THE BIBLE, by J. McKee Adams, Ph.D., Broadman, 397 pages, \$3.75.

AMERICA PRAYS, by Norman E. Nygaard, W. A. Wilde Co., 386 pages, \$2.25.

MEDITATIONS ON THE TEN COMMANDMENTS, by Herbert V. Prochnow, Wilde, 78 pages, \$1.00.

AND THEN I PRAY GOODNIGHT, by Dorothy Tanner Henseler, Wilde, 391 pages, \$2.50.

BARABBAS, by Emery Bekeas, Prentice Hall, 324 pages, \$2.75.

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS, 1947, by Earl L. Douglass, Macmillan, 408 pages, \$2.00.

THE BIBLE SPEAKS, by Francis Carr Stifler, Duell, Sloan, & Pearce, 143 pages, \$2.00.

ON FINAL GROUND, by Harold A. Bosley, Harper & Brothers, 260 pages, \$2.00.

THE CHURCH AND ORGANIZED MOVEMENTS, edited by Randolph C. Miller, Harper & Brothers, 255 pages, \$1.50.

THE CHALLENGE OF OUR CULTURE, edited by Clarence T. Craig, Harper & Brothers, 205 pages, \$1.50.

HERALDS OF GOD, by James S. Stewart, Scribners, 222 pages, \$2.50.

ON BEING FIT TO LIVE WITH, by Harry Emerson Fosdick, Harper, 219 pages, \$2.00.

RELIGION IN THE RANKS, Edited and Compiled by Martin T. Leuschner, Charles F. Zummach, Walter E. Kohrs, Roger Williams Press, 128 pages, \$1.50.

Prince of the Pulpit, a pen picture of George W. Truett, by J. W. BURTON, Zondervan, 79 pages, \$1.00.

From Roman Priest to Radio Evangelist, by MANUEL GARRIDO ALDAMA, Zondervan, 114 pages, \$1.00.

Pleading China, by DUNCAN McROBERTS, 141 pages, \$1.50.

Revelation; 35 Simple Studies of the Major Themes in the Book of Revelation, by M. R. DeHAAN, M.D., Zondervan, 308 pages, \$2.50.

As He Saw It, The Story of the World Conferences of Franklin D. Roosevelt, by ELLIOTT ROOSEVELT, Duell, Sloan, Pearce, 270 pages, \$3.00.

Pathways Through the Bible, by MORTIMER J. COHEN, Jewish Publication Society, 549 pages, \$3.00.



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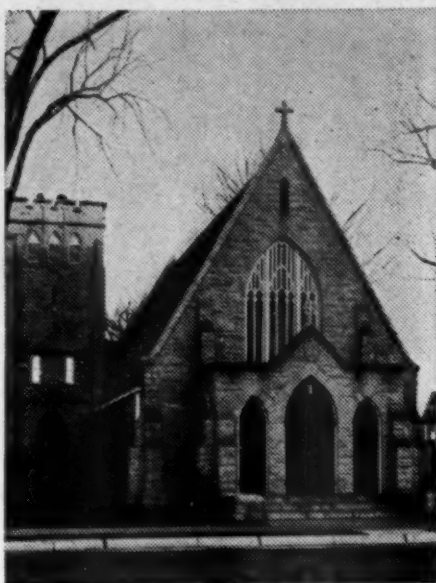
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## TIDINGS

(Continued from page 115)  
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## Foreign Board Staff

(Continued from page 94)

a missionary in Belgian Congo. Since 1933 he has served the Foreign Board as Associate Secretary and since 1938 as Foreign Secretary and Budget Secretary. He has visited most of the foreign mission fields, is the author of *Between Two Centuries*, and *Kongo Kintuadi*, and was a passenger on the S.S. *Zam Zam* that was sunk by a German sea raider in 1941. Mr. Farnum is a graduate of Colby College and of Andover-Newton Theological School. From 1927 until 1941 he served as a missionary in Japan. Since 1943 he has been Candidate Secretary. Mr. Parkinson studied engineering at the University of Virginia, and then entered the Southern Baptist Theological Seminary, graduating in 1927. After a year as a traveling secretary of the Student Volunteer Movement he served in Japan as a missionary from 1928 to 1935. Since 1935 he has had pastorates in Virginia and New Jersey. As Candidate Secretary he will spend much time visiting colleges, seminaries, and churches seeking out young people willing to offer themselves for foreign mission service.

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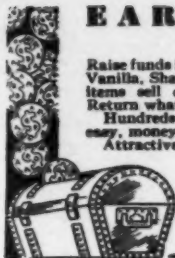
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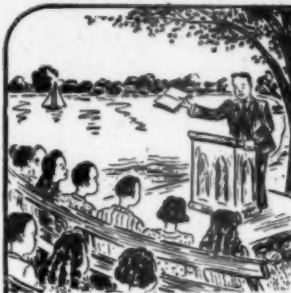


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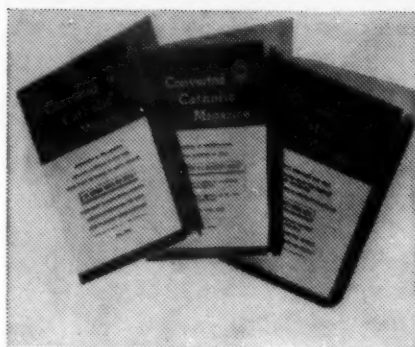
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